Ars Notoria:

THE NOTORY ART OF *SOLOMON*,

Shewing the

CABALISTICAL KEY

of { Magical Operations,
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Whereunto is added

An Astrological Catechism,

fully demonstrating the Art of

JUDICIAL ASTROLOGY.

Together with a rare Natural secret, necessary to be learn'd by all persons; especially Sea-men, Merchants, and Travellers.

An excellent Invention, done by the Magnetick Vertue of the Load-stone.

Written originally in Latine, and now Englished by ROBERT TURNER Philomathes.

London, Printed by *J. Cottrel*, and are to be sold by *Martha Harison*, at the Lamb at the East-end of Pauls. 1657.

MVSEVM
BRITAN
NICVM

To his Ingenious and reſpected Friend Mr WILLIAM RYVES, of St *Saviours Southwark*, Student in Phyſick and Aſtrology.

SIR.

THe deep inſpection and *dove-like* piercing Eye of your apprehenſion into the deepeſt Cabinets of Natures *Arcana's*, allures me (if I had no other attractive Magnetick engagements,) to ſet this Optick before your ſight: not that it will make any addition to your knowledge; but by the

fortitude of your judgment, be walled against the art-condemning and virtue-despising *Calumniators*. I know the candor of your Ingenuity will plead my excuse, and save me from that labour; resting to be

Little-Britain, die ♀ ☉ in ♎ 6. 49. 16, 6. } Your real affectionate Friend,

ROBERT TURNER.

To

To the Ingenious

READERS.

Amongſt the reſt of the labours of my long Winter hours, be pleaſed to accept of this as a flower of the Sun; which I have tranſplanted from the copious Roman banks into the Engliſh ſoyle; where I hope it will fruitfully ſpread its branches, and prove not a periſhing gourd, but a continual green Laurel, which Authors ſay is the plant of the good Angel, and defends all perſons neer its ſhade from the Penetrating blaſts of Thunder and Lightning; ſo will this be a flower fit for every mans Garden; its virtues will ſoon be known, if practiſed, and the blaſts of vice diſperſed: its ſubject is too ſublime to be ex-

express. Let not the carping Momi, *nor envious black-jaw'd* Zoili *rayl; let not the ignorant bark at that which they know not; here they learn no such lesson: and against their Calumnies, the book I thus vindicate:* quod potest per fidem intelligi, & non aliter, & per fidem in eo operare potes. Διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων. Ἔσβεσαν δύναμιν πυρός, &c. Heb. 11. &c. *and my own intention I thus demonstrate;* Dico coram omnipotenti Deo, & coram *Jesu Christo* unigenito Filio ejus, qui judicaturus est vivos & mortuos; quod omnia & singula quæ in hoc opere dixi, omnesque hujus Scientiæ vel artis proprietates, & universa quæ ad ejus speculationem pertinent, vel in hoc Volumine continenter, veris & naturalibus principiis innituntur, fiuntque cum Deo & bona Conscientia, sine injuria Christianæ fidei, cum integritate; sine superstitione

tione vel Idololatria quacunque,& non dedeceant virum ſapientem Chriſtianum bonum atque fidelem; Nam & ego *Chriſtianus* ſum, baptizatus in nomine Patris, *&c.* quam fidem cum Dei auxilio quam diu vixero firmiter inviolatam tenebo; Procul ergo abſit a me, diſcere aut ſcribere aliquid Chriſtianæ fidei & puritati contrarium, ſanctis moribus noxium, aut quomodolibet adverſum. Deum timeo & in ejus cultum Juravi, a quo nec vivus nec (ut confido) mortuus ſeparabor: *This ſmall treatiſe I therefore commend to all the lovers of art and learning, in which I hope they will attain their deſires,* quantum a Deo conceſſi erit; *ſo that I hope I have not caſt a Pearle before the ſwine, but ſet a glaſſe before the grateful doves.*

12 March. 1656.

ROBERT TURNER.

THE NOTORY ART OF *SOLOMON.*

The Notory Art revealed by the Most High Creator to Solomon.

IN the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel miniſtred to SOLOMON upon the Altar of the Temple; that thereby in a ſhort time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He had ſuddenly infuſed into him, and alſo was filled with all wiſdom,

to utter the sacred Mysteries of most holy words.

Alpha and *Omega*! Oh Almighty God, the Beginning of all things, without Beginning, and without End: Graciously this day hear my Prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, The Light of Angels, The Glory of Saints, The Hope, Refuge, and Support of Sinners, The Creator of all things, and Redeemer of all humane Frailties: who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art; and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of

thy

thy most holy Spirit, and in thy Name. And thou, O God my God, who in the Beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound Understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. *Amen.*

Here beginneth the first Treatise of this Art, which Master Apollonius *calleth,* The golden Flowers, *being the generall Introduction to all Natural Sciences; and this is Confirmed, Compsed, and Approved by the Authority of* Solomon Manicl æus, *and* Euduchæus.

I *Apollonius* Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the higheſt and loweſt Myſteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to diſpoſe of the actions

of

of his life, and to behold and ſtudy the Courſe of the Moon. In the firſt place therefore, we ſhall declare certain Precepts of the Spiritual Sciences; that all things, which we intend to ſpeak of, may be attained to in order. Wonder not therefore, at what you ſhall hear and ſee in this ſubſequent Treatiſe, and that you ſhall finde an Example of ſuch inestimable Learning.

Some things which follow, which we will deliver to thee as Eſſayes of wonderful Effects, and have extracted them out of the moſt ancient Books of the Hebrews; which, where thou ſeeſt them, (although they are forgotten, and worn out of any humane Language) nevertheleſs eſteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Of what Efficacy Words are.

THere is ſo great Vertue, Power and Efficacy in certain Names, and Words of God, that when you reade thoſe very VVords, it ſhall immediately increaſe and help your Eloquence, ſo

that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: And those which follow next to our hand, we shall lay open.

An Explanation of the Notory Art.

THis Art is divided into two parts: The first contains the general Rules, the second special Rules. We come first to the special Rules; that is, First, to a threefold, and then to a fourfold Diction: And in the third place we come to speak of Theologie, which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notory Art, which are manifest to us; the Verses whereof Humane Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very

few

few words; nevertheleſs, in the expreſſion of the Myſtery, they do not loſe their Vertue: That may be called their Vertue, which doth happen and proceed from their pronunciation, which ought to be greatly admired at.

The firſt Precept.

HEly Scemath, *Amazaz*, *Heuſel*; *Sathuſteon*, *hheli Tamazam*, &c. which *Solomon* entituled, *His firſt Revelation*; and that to be without any Interpretation: It being a Science of ſo Tranſcendent a purity, that it hath its Original out of the depth and profundity of the *Chaldee*, *Hebrew*, and *Grecian* Languages; and thereſore cannot poſſible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforeſaid words are, *Solomon* himſelf doth deſcribe in his Eleventh Book, *Heliſoe*, of the Mighty Glory of the Creator: But the Friend and Succeſſor of *Solomon*, that is, *Apollonius*, with ſome few others, to whom that Science hath been manifeſted, have explained the ſame, and defined it to

be most Holy, Divine, Deep, and Profound Mysteries; and not to be disclosed nor pronounced, without great Faith and Reverence.

A Spiritual Mandate of the precedent Oration.

BEfore any one begin to reade or pronounce any Orations of this Art, to bring them to effect, let them alwayes first reverently and devoutly rehearse this Prayer in the beginning.

If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, *Hely ſcemath*, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, *Theos Megale*; And is mystically distorted, and miraculously and properly framed out of the *Hebrew*, *Greek*, and *Chaldean* Tongues: and it extendeth it self briefly into every Language, in what beginning soever they

they are declared. The ſecond part of the Oration of the ſecond Chapter, is taken out of the *Hebrew*, *Greek*, and *Chaldee*; and the following Expoſition thereof, ought to be pronounced firſt, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every Faculty, is firſt to be rehearſed.

The Oration is, *Theos Megale, in tu ymas Eurel*, &c.

This ſheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Expoſition of this Oration; yet do not think, that all words are thus expounded.

The Expoſition of this Oration.

OH God, the Light of the VVorld, Father of Immenſe Eternity, Giver of all VViſdom and Knowledge, and of all Spiritual Grace; moſt Holy and Ineſtimable Diſpenſer, knowing all things before they are made; who makeſt Light and Darkneſs: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a ſharp ſword;

to

to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the Councel of the most High assist me, through thy infinite Wisdom and Mercy. *Amen.*

The words of these Orations cannot be wholly Expounded.

NEither think, that all words of the preceding Oration can be translated into the Latine Tongue: For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of *Solomon*; and having reference to his Writings, we acknowledge, That these Orations cannot

cannot be expounded nor understood by humane sense: For it is necessary, That all Orations, and distinct particulars of Astronomy, Astrology, and the Notory Art, be spoken and pronounced in their due time and season; and the Operations of them to be made according to the disposition of the Times.

Of the Triumphal Figures, how sparingly they are to be pronounced, and honestly and devoutly spoken.

THere are also certain Figures or Orations, which *Solomon* in *Chaldeuck* calleth, *Hely*; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notory Art. Wherefore *Solomon* made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end. Which also *Magister Apollonius* hath fully and perfectly taught, saying, Whosoever will pronounce

nounce these words, let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

The Expositions of the Lunations of the Notory Art.

THese are the Expositions of the Lunation, and Introduction of the Notory Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence *Solomon* saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon, which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four Lan-

Languages, *Greek*, *Hebrew*, *Chaldee* and *Latine*; and God hath determined the Power of the Faculties of Humane Underſtanding, to the four Parts of the Earth; and alſo the four Vertues of Humanities, Underſtanding, Memory, Eloquence, and the Faculty of Ruling thoſe three. And theſe things are to be uſed as we have before ſpoken.

He ſheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

THat is the firſt Figure of the Notory Art, which is manifeſtly ſited upon a Quadrangle Note: And this is Angelical Wiſdom, underſtood of few in Aſtronomy; but in the Glaſs of Aſtrology, it is called, The Ring of Philoſophy; and in the Notory Art it is written, To be the Foundation of the whole Science. But it is to be rehearſed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

The precedent Oration ought to be ſpoken

ſpoken ſecretly; and let him that ſpeaks it be alone, and pronounce it with a low voyce, ſo that he ſcarcely hear himſelf. And this is the condition hereof, that if neceſſity urge one to do any great works, he ſhall ſay it twice in the morning, and about the ninth hour twice; and let him faſt the firſt day wherein he rehearſeth it, and let him live chaſtly and devoutly. And this is the Oration which he ſhall ſay:

This is the Oration of the four Tongues, *Chaldee*, *Greek*, *Hebrew* and *Latine*, evidently expounded, which is called, The Splendor or *Speculum* of Wiſdom. In all holy Lunations, theſe Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

The Oration.

Aſſaylemath, Aſſay, Lemeth, Azzabue.

The second part of the precedent Orations, which is to be said onely once.

AZzaylemath, *Lemath, Azacgesſenio.*

The third part of the precedent Oration, which is to be spoken together with the other.

LEmath, *Sebanche, Ellithy, Ajgezo.*

This Oration hath no Expoſition in the Latine.

THis is a holy Prayer, without danger of any ſin, which *Solomon* ſaith, is inexplicable by humane ſenſe. And he addeth, and ſaith, That the Explication thereof is more prolixious, than can be conſidered of or apprehended by man; excepting alſo thoſe ſecrets, which is not lawful, neither is it given to man to utter: Therefore he leaveth this Oration without any Expoſition, becauſe no man could attain to the perfection

fection thereof: and it was left so Spiritual, because the Angel that declared it to *Solomon*, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mystery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Lunation; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of the Efficacy of that Oration which is inexplicable to humane sense.

THis is that onely which *Solomon* calls The happiness of Wit, and M. *Apollonius* termeth it, The Light of the Soul, and the *Speculum* of Wisdom; And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notory Art; some whereof are dark and obscure, and others plain and manifest.

For the Notory Art hath a Book in Astronomy, whereof it is the Begin-

ning and Mistris; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, That the Notory Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as *Solomon* witnesseth: Therefore it is called, *The Notory Art*, because in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for so *Solomon* also saith in his Treatise *Lemegeton*, that is, in his Treatise of Spiritual and Secret Experiments.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set down.

But of the Orations and Figures, mention shall be made in their due place, and how the Notes are called in the Notory Art. Now he maketh mention of that Oration, which is called, The Queen of Tongues: for amongst these Orations, there is one more

more excellent then the reſt, which King *Solomon* would therefore have be called, The Queen of Tongues, becauſe it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. VVherefore before we proceed further, take a little Eſſay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the *Chaldean* Language: which, although it be ſhort, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep ſilent thoſe things, which the Tongue and Underſtanding ſuggeſt, and adminiſter to thee.

The Oration which follows, is a certain Invocation of the Angels of God, and it provoketh Eloquence, and ought to be ſaid in the beginning of the Scripture, and in the beginning of the Moneth.

1. LAmeth, Leynach, Semach, Belmay, (theſe Orations have not proper Lunations, as the Commentator ſaith upon the Gloſs, *Azzailement, Geſegon, Lothamaſim, Ozetogomaglial, Zeziphier, Joſanim, Solatag, Bozoſama, Deſarciamar, Zemait, Lemaio, Pheralon, Anuc, Philoſophi, Gregoon, Letos, Anum, Anum, Anum.*)

How this Oration is to be ſaid in the beginning of every Moneth, chaſtly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be ſpoken moſt ſecretly; and nothing ought to be retained, which thy Minde and Underſtanding ſuggeſts and prompes to thee in the reading thereof: Then alſo follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and alſo in other dayes. I would alſo note this, That it is alſo to be pronounced

nounced wiſely, and with the greateſt reverence; and that faſting, before you have taken either Meat or Drink.

Here followeth the Prayer we ſpake of before, to obtain a good Memory.

O Moſt Mighty God, Inviſible God, *Theos Patir Heminas*; By thy Archangels, *Eliphamaſay*, *Gelonncoa*, *Gebeche Banai*, *Gerabcai*, *Elomnit*; and by thy glorious Angels, whoſe Names are ſo Conſecrated, that they cannot be uttered by us; which are theſe, *De. Hel. X. P. A. Li. O. F*, &c. which cannot be Comprehended by Humane Senſe.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THis Oration ought to be ſaid next to the precedent Oration; to wit, *Lameth*: and with this, I beſeech thee to day, *O Theos*, to be ſaid always as one continued Oration. If it be for the Memory, let it be ſaid in the morning; if for any other effect, in the evening.

And thus let it be ſaid in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaſeth the Memory, and helpeth the Imperfections of the Tongue.

Here beginneth the Prologue of this Oration.

I Beſeech thee, O my Lord, to illuminate the Light of my Conſcience with the Splendor of thy Light: Illuſtrate and confirm my Underſtanding, with the ſweet odour of thy Spirit. Adorn my Soul, that hearing I may hear; and what I hear, I may retain in my Memory. O Lord, reform my heart, reſtore my ſenſes, and ſtrengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulneſs of my Soul. O moſt merciful God, temper the frame of my Tongue, by thy moſt glorious and unſpeakable Name; Thou who art the Fountain of all Goodneſs; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and beſtow upon me what I pray of thee in this holy Oration. O thou who doſt not forthwith Judge a ſinner,

but mercifully waiteſt, expecting his Repentance; I (though unworthy) beſeech thee to take away the guilt of my ſins, and waſh away my wickedneſs and offences, and grant me theſe my Petitions, by the vertue of thy holy Angels, thou who art one God in Trinity. *Amen.*

Here he ſheweth ſome other Vertue of the precedent Oration.

If thou doubt of any great Viſion, what it may foreſhew; or if thou wouldſt ſee any great Viſion, of any danger preſent or to come; or if thou wouldſt be certified of any one that is abſent, ſay this Oration three times in the evening with great reverence and devotion, and thou ſhalt have and ſee that which thou deſireſt.

Here followeth an Oration of great Vertue, to attain the knowledge of the Phyſical Art, having alſo many other Vertues and Efficacy.

IF you would have the perfect knowledge of any Diſeaſe, whether the ſame tend to death or life: if the ſick party lie languiſhing, ſtand before him, & ſay this Oration three times with great reverence.

The Oration *of the* Physical Art.

I*Hesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.*

Another part of the same Oration.

Elleminator, Caudones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmity.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee, I feel my self at good ease, I begin to mend, or the like; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my state and condition is, whether better or worse; then you may know likewise, That he

will either dye, or his diſeaſe will change and alter for the worſe. If it be a Childe, that is not of years capable to make an anſwer; or that the ſick languiſh ſo grievouſly, that he knoweth not how, or will not anſwer, ſay this Oration three times; and what you finde firſt revealed in your minde, that judge to come to paſs of him.

Furthermore, if any one diſſemble, and ſeek to hide or cover his infirmity; ſay the ſame Oration, and the Angelical Vertue ſhall ſuggeſt the truth to thee. If the diſeaſed perſon be farre off; when you hear his Name, ſay likewiſe this Oration for him, and your minde ſhall reveal to you, whether he ſhall live or dye.

If you touch the Pulſe of any one that is ſick, ſaying this Oration, the effect of his Infirmity ſhall be revealed to you.

Or if you touch the Pulſe of any Woman with Childe, ſaying the ſame Oration, it ſhall be revealed, whether ſhe ſhall bring forth a Male or Female.

But know, that thi Miracle proceeds not from your own Nature, but from the Nature and Vertue of the holy Angels;

gels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginity of any one, say this Oration in your minde, and it shall be revealed to you, whether she be a Virgin, or Corrupt.

Here follows an efficacious Preface of an Oration, shewing what Vertue and Efficacy you may thereby prove every day.

Of this Oration *Solomon* saith, That by it a new knowledge of Physick is to be received from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, *Solomon* himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a great

great thing, that is to say, so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtile and excellent a work; that the minde of the Reader or Hearer may be the more confirmed and fixed hereupon.

Here he sheweth how every Note of every Art, ought to exercise his own office; and that the Notes of one Art profit not to the knowledge of another Art; and we are to know, That all Figures have their proper Orations.

We come now, according to our strength, to divide the families of the Notory Art; and leaving that part which is natural, we come to the greater parts of the Art: for *Solomon*, a great Composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which comprehendeth

prehendeth in it ſelf all Arts and Sciences, Liberal and Mechanick: And thoſe things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, ſo that it diſcovereth thoſe things which are hard and difficult, making the ingenious learned in a very ſhort time, by the wonderful and unheard-of Vertue of the words.

Therefore we, to whom ſuch a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and ineſtimable benefit, from the overflowing grace of the moſt high Creator. And whereas all Arts have their ſeveral Notes properly diſpoſed to them, and ſignified by their Figures; and the Note of every Art, hath not any office of tranſcending to another Art; neither do the Notes of one Art profit or aſſiſt to the knowledge of another Art: Therefore this may ſeem a little difficult, as this ſmall Treatiſe, which may

be

be called a *Preludium* to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the Scripture.

A certain special Precept.

THis is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by *Solomon*; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is *Assay:* and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking

ing

ing into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

The Oration.

LAmed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchoviones, Lochen, Saza, Ta, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Tisunann, Azaroch, Beyestar, Amak.

To the operation of the Magnitude of Art; this Oration contained in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained

claimed in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

The beginning of the Oration.

OH Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels always behold and admire the brightness of thy face, and all thy holy and heavenly Vertues, Wisdom, wherewith thou hast made all things; Understanding, by which thou hast

last reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankinde, and raised him after his Fall to Heaven; Learning, whereby thou wert pleased to teach *Adam* the knowledge of every Science: Inform, replear, instruct, restore, correct, and refine me, that I may be made new in the understanding thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded, to be read by every one that is learned in this Art; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

This Oration is also called by *Solomon*, The Gramme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wilde Beasts of the

Earth,

Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, *The Flower of heavenly Learning*; for herein *Solomon* glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which *Solomon* beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which *Solomon* calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fulness of our dignity and humane Salvation.

The first of these Orations which we call Spiritual, the vertue whereof teaceth Divinity, and preserveth the memory thereof.

These are Orations also, which are of great vertue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore *Solomon* commandeth it to be called, The Signe of the Grace of God: for, as *Ecclesiastes* saith, *This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.*

The Election of time, in what Lunation these Orations ought to be said.

THe first Oration ought to be said once in the first Lunation; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it were

were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morning.

Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth alwayes in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue

of its Myſtery, that it exalteth the tongue and body of him that ſpeaketh it, with ſo great inſpiration, as if ſome new and great Myſtery were ſuddenly revealed to his underſtanding.

Here followeth the beginning of this Oration, wherein is ſo great vertue and efficacy, as we have ſaid, it being ſaid with great devotion.

Achacham, Yhel, Chelychem, Agzyraxtor, Yegor, &c.

This is the beginning of the Oration, the parts whereof are four: But there is ſomething to be ſaid of the beginning by it ſelf, and of the four parts ſeverally; and then between the beginning and theſe Orations, which are four, we ſhall make this competent diviſion.

For this is that which is to be ſpoken of the beginning ſeverally: And this Oration is to be divided into four parts; and the firſt part thereof is to be ſaid, that is, the beginning, before any other part of the Oration is to be compleated. Theſe Greek Names following

lowing are to be pronounced. This is the division of these Orations, *Helma*, *Helma*, *Hemna*, &c. Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

This is the beginning of that Oration, which, as we have said before, ought to be said according to the Prolations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory, and according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

There followeth another subtile Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully compleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene: because the Lord hath said, My eyes have

ſeen the imperfect, and in thy book every day ſhall be formed and written, and no man in them, *&c.* So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the ſame courſe as at firſt, that our order may be confirmed: for all writing whatſoever, which is not from God, is not to be read; for God himſelf would have all things to be divided: & this is how theſe are to be uſed, before the ſecond part, which containeth ſo glorious and excellent Conſecrations of Orations, & defineth the Conſecrated part to have power in the Heavens, and in no wiſe can be defined by humane tongues.

This is the beginning of the ſecond part of that Oration ſpoken of before, which is of ſo great vertue.

Aglaros, Theomiros, Thomitos, &c.

This is the ſecond part of the precedent Oration, of which ſome ſingular thing is to be ſpoken. Wherefore if thou ſayeſt this Oration, commemorating the firſt part thereof, ſay the Oration following, and thou ſhalt per-

perceive the precepts which are therein.

Oh God of all things, who art my God; who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words. And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows: *Megal, Legal, Chariotos*, &c. having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know; and then say this Oration.

Oh thou that art the Truth, Light, and Way, of all Creatures: Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King *Solomon*, Amen.

Commemorating the parts according to that which is laid down, add the Oration following: the other Orations being said, say the fourth part of the Oration, which is this, *Amasiel, Danyi, hayr*, &c,

 Then

Then the parts being commemorated as is directed, add also the following Oration.

I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

How the Latine Orations are not expounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful Elocution of God: that the office of the free Exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoyned to the parts of the Oration aforesaid, are such words as have been translated out of the Chal-

Chaldean Tongue: for they are not the whole Oration; but as certain Heads of every Oration pertaining thereunto.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery, as King *Solomon* himself witnesseth, that a Servant of his House having found this book by chance, and being too much overcome with Wine in the Company of a Woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumptuous reading so sacred a mystery, were the daily keepers and afflicters, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

By which Testimony this Oration is so much commended by the same King *Solomon*, And great is the mystery there-

thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; Wherefore let this Oration be said, according as is directed.

We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth; and the Sun through 12 signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

In

In this Chapter he ſheweth the efficacy of the ſubſequent Oration, it being ſpecial to obtain Eloquence.

This Holy Oration which followeth, is a certain ſpecial Oration, to obtain Eloquence; whereas all others have virtue and efficacy in other things, this containeth this certain ſpecial myſtery in it ſelf: And whereas one of the generals is ſhewing in it ſelf, certain general precepts, common to all arts; for ſo God inſtituted the Soul in the Body, ſaying, This I give unto you, that ye may keep and obſerve the Law of the Lord; And theſe are they that ſtand in the preſence of God alwayes, and ſee their Saviour face to face night and day: So of this Oration, I ſay, This is that moſt glorious, myſtical and intelligible Oration, containing ſuch myſteries in it, which the mind, conſcience and tongue ſucceedeth. This is ſuch a myſtery, that a man ſhall keep it according to his will, who foreſeeth all things in his ſight that are made; for the myſtery of this Oration is glorious

and

and Sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence *Solomon* saith, Let no man presume to treat any thing of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you fishers of men, as he said and did.

We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery as sometimes also the Lord said to his Disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which many have lyed in saying they knew it; for *Jesus* himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and absconded the truth thereof; so that

that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

In this Chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

It may alwayes be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self; but only the Divine and Glorious Names are written

ten severally, and are divided into parts, according to the terminations of every great and Glorious name; and it is to be said together as a most excellent name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of sillables, posited in this Oration; they are not to be known; neither let any one presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done: *Elmoi, Sehel, Hemech, Zaba*, &c.

No Man that is impedited or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindred by some criminal sin; and in that day wherein thou art impedited by some criminal sin; thou maist remember it in thy heart; and if thou dost desire to be made

made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art emmerged and involved into any great buſineſs, repeat this Oration once, and Eloquence ſhall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence ſhall be given to thee: ſo great a Sacrament is this Oration.

The third thing to be conſidered in this Oration, is; This Oration ought ſo to be pronounced, that confeſſion of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration ſay the Latine Oration following.

This is a Prologue or Expoſition of the precedent Oration, which ought to be ſaid together.

Oh omnipotent and eternal God, and merciful Father, bleſſed before all Worlds; who art a God eternal, incomprehenſible, and unchangeable, and haſt granted this bleſſed gift of Salvation unto us; according to the omnipotency of thy Majeſty, haſt granted unto us the faculty of ſpeaking and learn-

learning, which thou haſt denyed to all other animals; and haſt diſpoſed of all things by thy infallible providence: thou art God, whoſe Nature is eternal and conſubſtantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majeſty, and Glorify thy omnipotency, with an intentive imploration, adoring the mighty Virtue, Power, and Magnificence of thy eternity. I beſeech thee, Oh my God, to grant me the ineſtimable Wiſdome of the Life of thy Holy Angels. Oh God the Holy Spirit, incomprehenſible, in whoſe preſence ſtand the Holy quires of Angels; I pray and beſeech thee, by thy Holy and Glorious Name, and by the ſight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be preſent with mee, and give unto me power to perſevere in the Memory of thy Wiſdome, who liveſt and reigneſt eternally one eternal God, through all worlds of worlds; in whoſe ſight are all Celeſtial Virtues, now and alwayes, and everywhere, Amen.

This

This Oration being thus finiſhed, there muſt of neceſſity ſome Myſtery be added; ſo that you are to be ſilent a while after the Latine Oration is ended: and after a little taciturnity, that is, a little ſpace of ſilence, begin to ſay this Oration following ſeriouſly: *Semt; Lamen*, &c.

This (ſaith *Solomon*) is the Oration of Orations, and a ſpecial experiment, whereby all things, whether generals or particulars, are known fully, efficaciouſly and perfectly, and are kept in the Memory. But when thou haſt by this Oration attained the Eloquence thou deſireſt, be ſparing thereof, and do not raſhly declare thoſe things which thy Tongue ſuggeſts and adminiſters to thee; for this is the end of all general precepts, which are given to obtain Memory, Eloquence, and underſtanding. All thoſe things which are before delivered, of general precepts, are given as ſigns how the faculty of attaining to the underſtanding of the general precepts may be had, which alſo *Solomon* calleth Spirituals;

and thoſe ſingular arts have ſingular virtues and powers.

Having now given a ſufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are deſigned; It is now neceſſary to ſet down what is to be done, concerning the ſingular Orations; becauſe we are now to treat of the ſeveral and particular arts, that we may follow the example which our builder and Maſter hath laid before us; for *Solomon* ſaith, before we proceed to the ſinguiar notes and Orations of arts before noted, there ought to be ſaid a *Præludium*, which is a beginning or Prologue.

How every ſeveral Art hath its proper note.

Before we proceed to the ſingular precepts of ſeveral Arts, it is neceſſary to diſcover how every ſeveral Art hath a ſeveral Note.

Of

Of the liberal Sciences and other things, which may be had by that Art.

The liberal Arts are ſeaven, and ſeaven exceptives, and ſeaven Mechanicks. The ſeaven exceptives are comprehended under the ſeaven liberal: It is manifeſt what the ſeaven liberal Arts are, of which we ſhall firſt treat. The Mechanicks are theſe, which are adulterately called *Hydromancy*, *Pyromancy*, *Nigromancy*, *Chiromancy*, *Geomancy*, *Geonegia*, which is comprehended under *Aſtronomy*, and *Neogia*.

Hydromancy, is a ſcience of divining by the Water; whereby the Maſters thereof judged by the ſtanding or running of the Water. *Pyromancy*, is an Experiment of divining by the flaming of the fire: which the antient Philoſophers eſteemed of great efficacy. *Nigromancy*, is a Sacrifice of dead Animals, whereby the Antients ſuppoſed to know many great Experiments without ſin, and to attain to great knowledge: from whence *Solomon* commandeth that they might read ſeaven Books of that Art without ſin; and that two be accom-

ted Sacriledge, and that they could not read two Books of that Art without ſin. But having ſpoken enough hereof, we proceed to the reſt.

Of the liberal Sciences and other things which may be had thereby.

There are ſeaven liberal Arts, which every one may learn and read without ſin. For Philoſophy is great, containing profound Myſteries in it ſelf: Theſe Arts are wonderfully known.

He declareth what notes the three firſt liberal Arts have.

For *Grammar* hath three notes only, *Dialects* two, and *Rhetorick* four, and every one with open and diſtinct Orations. But wherefore *Grammar* hath three, *Dialects* two, and *Rhetorick* four; that we know King *Solomon* himſelf teſtifieth and aſſumeth; for he ſaith, And as I was admiring and revolving in my heart and mind, which way, from whom and from whence was this ſcience, An Angel brought one book, wherein was written the Figures and Orations, and de-

delivered unto me the Notes and Orations of all Arts, plainly and openly, and told me of them all as much as was neceſſary: And he explained unto me, as to a Child are taught by certain Elements, ſome tedious Arts in a great ſpace of time, how that I ſhould have theſe Arts in a ſhort ſpace of time: Saying unto me, So ſhalt thou be promoted to every ſcience by the increaſe of theſe Virtues. And when I asked him, Lord, whence and how cometh this? The Angel anſwered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghoſt, which inſpireth, fructifieth and increaſeth all knowledge; And again the Angel ſaid, Look upon theſe Notes and Orations, at the appointed and determinate times, and obſerve the times as appointed of God, and no otherwiſe. When he had thus ſaid he ſhewed to King *Solomon* a book wherein was written, at what times all theſe things were to be pronounced and publiſhed, and plainly demonſtrated it according to the Viſion of God: Which things I having heard and ſeen, did operate in them all, according to

the Word of the Lord by the Angel: And ſo *Solomon* declareth, it came to paſſe unto him: But we that come after him, ought to imitate his Authority, and as much as we are able obſerve thoſe things he hath left unto us.

Here Solomon *ſheweth, how the Angel told him diſtinctly, wherefore the* Grammar *hath three Figures.*

Behold wherefore the Grammatical Art hath only three Notes in the Book of *Solomon Gemeliagh*, that is, in the Book of the Art of God, which we read is the Art of all other ſciences, and of all other Arts; For *Solomon* ſaith, When I did inquire every thing ſingularly of the Angel of God, with fear, ſaying, Lord, from whence ſhall this come to paſſe to me, that I may fully and perfectly know this Art? Why do ſo many Notes appertain to ſuch an Art, and ſo many to ſuch an Art, and are aſcribed to ſeveral determinate Orations, to have the efficacy thereof? The Angel is thus ſaid to anſwer: The Grammatical Art is called

a liberal Art, And hath three things neceſſary thereunto: Ordination of words and times; and in them, of Adjuncts or Figures; Simple, compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a Congruent and ordinate diviſion. This is the reaſon, why there is three Notes in the Art of *Grammar:* And ſo it pleaſed the Divine Wiſdome, that as there ſhould be a full knowledge of declining by one; by another, there ſhould be had a convenient Ordination of all the parts; by the third, there ſhould be had a continual and convenient Diviſion of all the parts, ſimple and compound.

The Reaſon why the Dialectical Art hath two Figures onely.

Dialect, which, is called the form of Arts, and a Doctrinal ſpeech, hath two things neceſſary thereunto, to wit, Eloquence of Arguing, and Prudence to anſwer; Therefore the greatneſs of the Divine Providence and Piety, hath appointed two Notes to it; that by the firſt, we may have Eloquence to

Argue and Diſpute; and by the ſecond, induſtry to anſwer without ambiguity: Wherefore there are aſcribed to *Grammar* three Notes, and to *Dialect* two Notes.

The Reaſon why Rhetorick *hath four Figures.*

Let us ſee wherefore *Rhetorick* hath four Notes. For there are four things neceſſary therein; as the Angel of the Lord ſaid unto *Solomon*; to wit, a continual and flouriſhing adornment of locution, An ordinate, competent and diſcreet judgement, a Teſtimony of Cauſes or Offices, of Chances & Loſſes, a compoſed diſpoſition of buying and ſelling; An Elequence of the matters of that Art, with a demonſtrative underſtanding. Therefore the greatneſs of God hath appointed to the Art of *Rhetorick* four Notes, with their Holy and Glorious Orations; as they were reverently ſent by the Hand of God; that every Note in the Art aforeſaid, might have a ſeveral faculty, That the firſt Note in that Art, might give a continual

nual locution, a competent and flouriſhing adornment thereof: The ſecond, to diſcern Judgments, juſt and unjuſt, ordinate and inordinate, true and falſe: The third, competently to diſcover offices and cauſes: and the fourth giveth underſtanding and Eloquence in all the operations of this Art, without prolixity. See therefore how in *Grammar*, *Logick*, and *Rhetorick*, the ſeveral Notes are diſpoſed in the ſeveral Arts.

6.

But of the other Arts and their Notes, we ſhall ſpeak in their due place and time, as we find them diſpoſed in the book of the ſame *Solomon*.

At what times and hours the Notes of theſe three liberal Arts are to be looked into.

Now we proceed to ſhew at what time, and how the Notes of theſe Arts are to be looked into, and the Orations to be ſaid, to attain to theſe Arts. If thou art altogether ignorant of the Grammatical Art, and wouldſt have the

the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts: Then know that thou maist not presume to do otherwise then this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

How the Grammatical Notes are to be looked into in the first Moon.

For in this manner, the Grammaticall Notes are to be looked into, and the Orations to be said.

In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence; making a little space between, let the Orations be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Orations to be repeated 30 times, on the

15 and 17 dayes, uſing ſome interval between them, All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times: and thus of the Notes of the Art of *Grammar*. But if thou haſt read any books of this Art, and deſireſt perfection therein, do as is commanded; uſing the general Orations to increaſe Memory, Eloquence, underſtanding and perſeverance therein, repeating theſe above in the due time and hours appointed; leſt that going beyond thy precept, thou committeſt ſin: but when thou doſt this, ſee that it be ſecret to thy ſelf, and that thou have no looker on but God. Now we come to the Notes.

Here followeth the knowledge of the Notes.

In the beginning of the inſpection of all Notes, faſt the firſt day till the evening, if you can; if thou canſt not, then take another hour. This is the Grammatical precept.

Of the Logical Notes.

The Dialectical Notes may be uſed every day, except only in thoſe dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit, D. 11. 17. and 19. And they are forbidden on theſe dayes, as *Solomon* teſtifyes, the Notes of all Arts, except the Notes of this Art are offered. Theſe precepts are generally to be obſerved.

How the Logical Notes are to be inſpected, and the Orations thereof ſaid.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making ſome reſpite, and having the books of that Art before your Eyes; and ſo likewiſe the books of Rhetorick, when the Notes thereof are inſpected, as it is appointed. This ſufficeth for the knowledge of the 3 Arts.

How we must beware of offences.

Before we proceed to begin the first Note of the Art of *Grammar*, somthing is to be tryed before, that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digresse a little to speak somthing of the times, it being in part done already.

How

How divers Months are to be sought out in the inspection of the Notes.

We have spoken already of the teams of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare, how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months, wherein the Lunation is more profitable then others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in ♊ or ♍: if Musick or Physick, in ♉ or ♎; if Rhetorick, Philosophy, Arithmetick or Geometry, in ♌ or ♐: for Mathematicks, in ♑ or ♒: so they are well placed, and free from evil; for all the Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes.

Here

Here is made mention of the Notes of all Arts.

I *Apollonius* following the power of *Solomon*, have diſpoſed my ſelf to keep his works and obſervations, as it is ſpoken of the three Notes of Grammar, ſo will I obſerve the times as they are to be obſerved: But the Orations thereof are not written, but are more fully demonſtrated in the following work; for what is written of thoſe three Notes, are not Orations, but Definitions of thoſe Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For thoſe writings which are not underſtood in Latine, ought not to be pronounced, but on thoſe dayes which are appointed by King *Solomon*, and in thoſe dayes wherein the Notes are inſpected, but on thoſe dayes thoſe Holy writings are alwayes to be repeated: and the Latine, on thoſe dayes wherein the Notes are not inſpected. The Notes of the Logical Art are two: and at what times they are to be publiſhed, is already ſhewn in part: more ſhall here-

hereafter be ſaid of them: now we come to the reſt. The Latine writings may be publiſhed, according to the Antiquity of the Hebrews, except on thoſe dayes we have ſpoken of: for *Solomon* ſaith, See that thou perform all thoſe precepts as they are given: But of the reſt which follow, it is to be done otherwiſe: for when thou ſeeſt the firſt Note of Logick, repeat in thy heart the ſign in the firſt Note, and ſo in the Notes of all Arts except thoſe whereof a definition ſhall be given.

Definitions of ſeveral Arts, and the Notes thereof.

We will give alſo Definitions of ſeveral Arts, as it is in the Book of *Solomon*; Geometry hath one Note, Arithmetick a Note and a half; Philoſophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Aſtronomy, with the Sciences in them contained, hath 7 Notes, buy they are great and dangerous; not great in the pronunciation, but have great efficacy: Muſick hath one Note, and Phyſick one Note; but they are all to be publiſhed

published and rehearsed in their appointed dayes: But know, that in every day wherein you beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport; because King *Solomon*, when he saw the forms of these Notes, having over-drunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my Sacrament, and Polluted and derided my Holy things; *I will take away part of thy Kingdome, and I will shorten the dayes of thy Children.* And the Angel added, *The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin.* And when *Solomon* wept and besought mercy of the Lord, The Angel answered, *Thy dayes shall be prolonged; nevertheless many evills and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.*

At the beginning of a Note, having seen the generals; let the specials be looked into. The word of *Solomon* is to seek unto God for his promises, before the Notes of the three Arts.

The first Oration at the beginning of the Note.

The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar. Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who knowest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day prostrate before thee, with my whole Heart and Soul, by thy Holy Spirit confirm me, bless me, protect all my Actions in this inspection or repetition, and illuminate me with the constancy of thy visitation.

The 3 Oration. This Oration ought to be said before the second Note of Gram-

Grammar. Behold, O Lord, merciful Father of all things, eternal diſpenſor of all virtues, and conſider my operations this day; Thou art the Beholder and Diſcerner of all the Actions of Men and Angels: Let the wonderful grace of thy promiſes condeſcend to fulfil this ſudden virtue in me, and infuſe ſuch efficacy into me, operating in thy Holy and great Name, thou who infuſeſt thy praiſe into the mouths of them that love thee, Amen.

The 4 Oration; Let this Oration be rehearſed before the third Grammatical Note: *O Adonay*, Creator of all viſible Creatures! *Oh moſt Holy Father, who dwelleſt incompaſſed about with eternal light, diſpoſing and by thy power governing all things before all beginnings; I moſt humbly beſeech thy eternity and thy incomprehenſible goodneſs may come to perfection in me, by the operation of thy moſt Holy Angels; And be confirmed in my Memory, and eſtabliſh theſe thy Holy works in me*, Amen.

A little ſpace after this Oration, ſay the following: the firſt Oration ought to be ſaid before the firſt Note of Logick. *Oh Holy God, great good, and the*

eternal Maker of all things, thy Attributes not to be expreſt, who haſt Created the Heaven and the Earth, the Sea and all things in them, and the bottomleſs pit, according to thy pleaſure; in whoſe ſight are the Words and Actions of all men: Grant unto me, by theſe Sacramental Myſteries of thy Holy Angels, the precious knowledge of this art, which I deſire by the Miniſtery of thy Holy Angels, it being without any Malignant or Malitious intent, Amen.

Pronounce this Oration in the beginning of the firſt Figure of the Logick art; and after this Oration rehearſe incontinently with ſome interval, the Orations written between the firſt Figure.

The 6 Oration ought to be ſaid before the firſt Note of the Dialect *Helay: Moſt Merciful Creator, Inſpirer, Reformer, and Approver of all Divine wills, Ordeyner of all things, Mercifully give ear to my Prayer, glorioufly intend unto the deſires of my heart, that what I humbly deſire, according to thy promiſes, thou wilt Mercifully grant,* Amen.

This

This Oration following, ought to be pronounced before the first Note of the Rhetorical Art. Omnipotent and merciful Father, Ordeyner and Creator of all Creatures: *Oh most Holy Judge, eternal King of Kings, and Lord of Lords: who wonderfully condescendest to give wisdome and understanding to thy Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art*, Amen.

This Oration with the following *Hanazay*, &c. ought to be pronounced before the first Figure of Rhetorick: and although the Oration is divided into two parts, yet it is one and the same: And they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

Hanazay, Sazhaon, Hubi, Sene, Hay, Ginbar, Ronail, Selmora, Hyramay, Lohal, Yzazamael, Amathomatois, Yaboageyors, Sozomcrat, Ampho, Delmedos,

Geroch, Agalos, Meihatagiel, Seciwai, Sabeleton, Mechogriſces, Lerirencrhon.

The 8 Oration, let it be pronounced before the ſecond Note of the Rhetorical Art: *Oh great eternal and wonderful Lord God, who of thy eternal counſel haſt diſpoſed of all virtues, and art Ordeyner of all goodneſs; Adorn and Beautify my underſtanding, and give unto me Reaſon to know and learn the Myſteries of thy Holy Angels: And grant unto me all knowledge and learning thou haſt promiſed to thy Servants by the vertue of thy Holy Angels,* Amen.

This Oration, with the other two following, ought to be pronounced, (*viz. Viſion*, &c.) *Azelechias*, &c. in the beginning of the ſecond Figure of Rhetorick, and before the other Orations; and there ought to be ſome interval between them.

Let this Oration following be ſaid, before the ſecond Note of Rhetorick *Viſion*; beholding with thy eternal conſpiration all Powers, Kingdomes and Judges, Adminiſtring all manner of Languages to all, end of whoſe power there is no end; reſtore I beſeech thee, and increaſe my Memory, my heart and under-

underſtanding, to know, underſtand, and judge all things which thy Divine Authority commendeth neceſſary in this Art, perfectly fulfill them in me, Amen.

Let this Oration following, with the Precedent, be rehearſed before the ſecond Note of Rhetorick. *Azelechias, Velozeos, Invanzima, Samelo, Hotens, Sagnath, Adonay, Soma, Jezathos, Hicon, Jezomethon, Sadaot.* And thou Oh God propitiouſly confirm thy promiſes in me, as thou haſt confirmed them by the ſame words to King *Solomon*; ſend unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and underſtanding: ſtrengthen, Oh God, my underſtanding, renew my Soul within me, and waſh me with the Waters which are above the Heavens: pour out thy Spirit upon my fleſh, and fill my bowels with thy Judgements, with humility and charity: thou who haſt created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my underſtanding, that being radicated and eſtabliſhed in thy love and thy mercy, I may love thy Name, and know, and worſhip thee, and underſtand

ſtand all thy Scriptures, And all the Myſteries which thou haſt declared by thy Holy Angels, I may receive and underſtand in my heart, And uſe this Art to thy Honor and Glory, through thy mighty Counſel, Amen.

The 11 Oration ought to be ſaid before the pronounciation of the third Note of Rhetorick. I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wiſdome, according to thy goodneſs and thy power, which is incomprehenſible: *Theon, Haltanagon, Haramalon, Zamoyma, Chamaſal, Jeconamrit, Harionatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Hariomolatar, Hanaces, Velonionathar, Azoroy, Jezabali*; by theſe moſt Holy and Glorious profound Myſteries, precious Offices, virtue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, *Zembar, Henoranat, Grenatayl, Samzatam, Jecornazay*: Oh thou great Fountain of all goodneſs, knowledge and virtue, give unto thy Servant power to eſchew all evill, and cleave unto goodneſs and knowledge, and to follow the ſame

with

with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee, Amen.

12. This Oration ought to be said before the ninth Rhetorical Note: *Oh most reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celestial, terrestrial, and infernal Creatures; of whose greatness comes all plenty, who hast made man after thy own Image; Grant unto me the knowledge of this Art, and strengthen all Sciences in me,* Amen.

13. Pronounce this before the first Figure of Arithmetick: *Oh God who numbrest, weighest, and measurest all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my understanding, that I may love thee, and acknowledge the gift of thy goodness,* Amen.

14. Say this before the semi-note of Arithmetick: *Oh God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in my Heart, that I may understand*

ſtand the excellent Myſteries of this Art. Amen.

15. Say this before the ſecond Figure of Arithmetick: *Oh God the perfect Judge of all good works, who makeſt known thy ſaving goodneſs amongſt all Nations; open my Eyes and my Heart, with the beams of thy mercy, that I may underſtand and perſevere in theſe thy Heavenly Myſteries,* Amen.

16. This Oration before the ſecond Note of Geometry: *Oh God the giver of all wiſdome and knowledge to them that are without ſin, Inſtructor and Maſter of all Spiritual learning, by thy Angels and Arch-Angels, by Thrones, Poteſtates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the hoſt of Heaven, I adore, invocate, worſhip and glorify thy Name, and exalt thee: moſt terrible and moſt merciful, I do humbly beſeech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one,* Amen.

17. Say this Oration before the ſecond Note of Theology. *I adore thee, Oh King of Kings, my light, my ſubſtance, my life, my King, and my God, my Memory,*

and

and my ſtrength; who in a Moment gaveſt ſundry Tongues, and threweſt down a Mighty Tower, And gaveſt by thy Holy Spirit the knowledge of Tongues to the Apoſtles, infuſing thy knowledge into them in a Moment, giving them the underſtanding of all Languages: inſpire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may underſtand the Expoſition of Tongues and Languages, Amen.

Three Chapters to be publiſhed, before any of the Notes.

What we have ſpoken of the three firſt Chap. are generally and ſpecially to be pronounced, ſo that you ſay them, and the Orations on the dayes appointed, and work by the Notes as it is demonſtrated to you. Theſe Orations ought to be ſaid alwayes before noon, every day of the Moneth; and before the Notes ſay the proper Orations: and in all reading, obſerve the precepts commanded.

How

How the Proper Notes are to be inſpected.

If you would learn any thing of any one Art, look into the proper Notes thereof in their due time. Enough is ſaid already of the three liberal Arts.

What dayes are to be obſerved in the inſpection of the Notes of the four Arts.

In the four other Arts, only the four firſt dayes are to be obſerved: The Philoſophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inſpected, 7 times a day, with their ſeveral Orations. The Note is to be looked into, with fear, ſilence and trembling.

Of the Notes of the liberal Arts, it is ſpoken already; but only know this, that when you would uſe them, live chaſte and ſoberly; for the Note hath in it ſelf 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them,

repeat

repeat all the Theological Orations, and the reſt in their due time.

Of the inſpection of general Notes.

Say the general Notes 10 times a day, when you have occaſion to uſe any common Arts, having the books of thoſe Arts before you, uſing ſome interval or ſpace of time between them, as you have been taught already.

How the three firſt Chapters are to be pronounced before Orations.

To have perfection herein, know, that in the general pronuntiation of Orations, the Notes of the three heads are to be rehearſed; whether the Orations be pronounced or not.

How the fifth Oration of Theology ought to be rehearſed upon theſe Orations.

There is alſo ſomthing elſe to be ſaid of the four other liberal Arts; if you would have the perfect knowledge of them, make the firſt Oration of Theo-

logy

logy before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them; And let the capitular Orations be pronounced before the several Notes of every Art, and kept as is determined, *&c.* These are the Augmentations of the Orations, which belong to all Arts liberal and exceptive, except *Mechanick*, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art, and would profit therein, say these Orations following.

1. *Ezomamos, Hazalat, Ezityne, Hezemechel, Czemomechel Zamay, Zaton, Ziamy Nayzaton, Hyzemogoy, Jecconamtha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim, Secranale, Sacramathan; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamaihay, Giguthelo Geurlagon, Garyos. Megalon Hera Cruhic, Crarihuc,* Amen.

Let this Oration with the following be pronounced before the first Note of Philosophy: Oh Lord God, Holy Father, Almighty and incomprehensible; hear

hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to adore, and honour the only one God for ever and ever, *Amen.*

2. Say this before the second Note of Philosophy: Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears to my Orations; *Gezomelion Samach, Semath, Cenon, Gezagam, Gezatrhin, Zheamoth, Zeze Hator Sezeator Samaj Saxxinda, Gezyel, Iezel, Gazieiy, Hel, Gazayethybel,* Amen.

Say this following with the former: Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and for ever, *Amen.*

Pronounce the Oration following before the third Note of Philosophy; *Lamogethom, Hegrmochom, Hazachaj Hazatha, Azamachar, Azatham, Cohathay. Geomothaj Logemathay, Zathana,*

Lachanma,

Lachanma, *Legomezon*, *Legornozon*, *Lembdemachon*, *Zegomaday*, *Hathanayor*, *Hatamam*, *Heleſymom*, *Vagedaren*, *Vadeyabar*, *Lamnanath*, *Lamadai*, *Gomongchor*, *Gemechet*, *Ellemay*, *Gecromal*, *Gecrohahi*, *Colomanos*, *Colomaythos*, Amen.

Say this following with the precedent Oration: Oh God the life of all viſible Creatures, eternal brightneſs, and virtue of all things; who art the original of all piety, who knoweſt all things before they were: who judgeſt all things, and diſcerneſt all things by thy unſpeakeable knowledge: glorify thy Holy and unſpeakeable Name this day in my heart, and ſtrengthen my intellectual underſtanding; increaſe my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wiſdome taught in my heart, I may praiſe thee, and know and underſtand thy Holy Name for ever World without end, *Amen*.

Say this Oration following before the fourth Note of Philoſophy. Oh King of Kings, the Giver and Diſpenſer of infinite Majeſty, and of infinite mer-

cy,

cy, the founder of all foundations; lay the foundation of all thy virtues in me, remove all fooliſhneſs from my heart, that my ſenſes may be eſtabliſhed in the love of thy charity, and my Spirit informed by thee, according to the recreation and invocation of thy will, who liveſt and reigneſt God throughout all Worlds of Worlds, *Amen.*

How theſe Orations are to be ſaid every day once before the general Notes, and the Notes of the liberal Arts.

Theſe 4 Orations are neceſſary for liberal Arts, but chiefly do appertain to Theology, which are to be ſaid every day before the general Notes, or the Notes of the liberal Arts; but to Theology ſay every one of theſe 7 times to every Note; but if you would learn or teach any thing of dictating, verſifying, ſinging or Muſick, or any of theſe Sciences, firſt teach him theſe Orations, that thou would'ſt teach, how he ſhould read them: but if he be a Child of mean underſtanding, read them before him, and let him ſay after thee word for

word; but if he be of a good understanding, let him read them 7 times a day for 7 dayes: or if it be a general Note, pronounce these Orations, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

Solomon saith of these Orations, let no man presume to make use of them unless for the proper office they are instituted for. Oh Father, incomprehensible, from whom proceedeth every thing that is good; whose greatness is incomprehensible: hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious & incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, *Amen.*

Say this Oration before the 6 Note of Philosophy: *Gozemothon, Oromathian, Hayatha, Aygyay, Lethasthel, Lechialiel, Gegohay, Gerhonay, Samasatel, Santasathel,*

sathel, Geſſiomo, Hatel, Segemaſay, Azomathon, Halomathon, Gerochor, Hejazay, Samin, Heliel, Sanihelyel. Siloth, Silereck, Garamathal, Geſemathal, Gecoremay, Gecorenay, Samyel, Samihabel, Heſemyhel, Sedolamax, Secothamay, Samya, Rabiathos, Avinoſch, Annas, Amen.

Then ſay this following: Oh eternal King! O God, the Judge and diſcerner of all things, knower of all good Sciences; inſtruct me this day for thy Holy Names ſake, and by theſe Holy Sacraments; and purify my underſtanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodneſs, and original of piety; inſtruct me this day in thoſe Sciences which I deſire, thou who art one God for ever, *Amen.* Oh God Father, incomprehenſible, from whom proceedeth all good, the greatneſs of whoſe mercy is fathomleſs, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjuſt the knowledge of thy wayes, and convert

the unbelieving and Rebellious unto thee; and may have power to perform thy works, *Amen.*

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, *Amen.*

Then

Then say this following. Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.

Special precepts of the Notes of Theology, chiefly of the 1. 2. *and* 3.

These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of *Solomon*: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

How Solomon *received that ineffable Note from the Angel.*

Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of

Swords, birds, trees, Flowers, Candles, and Serpents; For *Solomon* received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt not, neither be affraid; for this Sacrament is greater then all the rest; And the Lord joyned it unto him, When thou look'it into this Note, and read'st the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practise and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed: and afterwards say, *Sapienter die illo; Age, & caste vivas.* But if thou dost any thing uncertain, there is danger; as thou wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful

derful in those Orations; for these words are ineffable names, and are spiritually to be pronounced before the ineffable Note, *Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor.* Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Arts, there is given almost the perfect Doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

How the precepts are to be observed in the operation of all Arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with efficacy every 4 D *quartam lunam*, and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the

superiour Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death. And this thou maist do often, if thou wil to perate nothing else in the whole body of Art: And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these Holy Orations have; thou maist prove and try them, when and how thou wilt.

These precepts are specially to be observed.

But when thou would'st operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronunciation of the three liberal Arts, or in the in-

inſpection of their Notes, perhaps thou maiſt pretermit ſome day appointed, if thou obſerve the reſt; or if thou tranſgreſs two dayes, leave not off the work, for it loſeth not its effect for this, for the Moon is more to be obſerved in the greater numbers then the dayes or hours. For *Solomon* ſaith, if thou miſs a day or two, fear not, but operate on the general Chapters. This is enough to ſay of them: but by no means forget any of the words which are to be ſaid in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maiſt frequently uſe the Holy Words of the viſions; but if thou wouldſt operate in the whole body of the Phyſical Art, the firſt Chapters are firſt to be repeated as before are defined. And in Theology, thou muſt operate only by thy ſelf: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is neceſſary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep thoſe things, which the Angel reveales to thee in the viſion.

The Experiment of the precedent work, & the beginning of the following Orations, which Solomon *calleth*
Artem Novam.

These Orations may be said before all Arts generally, and before all Notes specially; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor ☽ are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore *Solomon* saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto my self a time wherein to begin them; that living chastly, I might appear the more innocent.

These

These are the Procœmiums of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast two or three dayes; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge; if thou consider and pronounce the Orations, as they are above described, although thou overpass something ignorantly; thou maist be reconciled by the spiritual virtue of the subsequent Orations.

The Angel said of these Orations to *Solomon:* See the holiness of these Orations; and if thou hast transgrest any therein presumptuously or ignorantly, say reverently and wisely these Orations, of which the great Angel saith: This is a great Sacrament of God, which the Lord sendeth to thee by my hand;

hand; at the veneration of which Sacrament, when King *Solomon* offered with great patience before the Lord upon the Altar, he ſaw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the ſign of a golden Seal: and he heard in his Spirit, Theſe are they which the Lord hath figured, and are far excluded from the hearts of the unfaithful.

Therefore *Solomon* trembled leſt he ſhould offend the Lord, and kept them, ſaying it was wickedneſs to reveal them to unbelievers: but he that would learn any great or ſpiritual thing in any Art or neceſſary Science, if he cannot have a higher work, he may ſay theſe Orations at what time ſoever he will; the three firſt, for the three firſt liberal Arts; a ſeveral Oration for every ſeveral Art, or generally all the three for the three Arts are to be ſaid; and in like manner the four ſubſequent Orations, for four other liberal Arts. And if thou wouldſt have the whole body of Art, without any definition of time, thou maiſt pronounce theſe Orations before the ſeveral

ral Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly; but beware that thou live chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stableness of these three and singularly to be rehearsed before the first figure of Theology: Omnipotent, Incomprehensible, invisible and indissolvable Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour: and I a rational Creature do this day invocate thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants *Moses* and *Aaron*, confer the same grace of thy sweetness upon me, which thou hast investigated

veſtigated into thy Servants and Prophets: as thou haſt given them learning in a moment, confer the ſame learning upon me, and cleanſe my Conſcience from dead works; direct my Heart into the right way, and open the ſame to underſtand, and drop the truth into my underſtanding. And thou, Oh Lord God, who didſt condeſcend to create me after thy own image, hear me in thy Juſtice, and teach me in thy truth, and fill up my Soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maiſt love me the more, and the greater in thy works, and that I may delight in the adminiſtration of thy Commandments; that I being helped and reſtored by the work of thy grace, and purified in Heart and Conſcience to truſt in thee, I may feaſt in thy ſight, and exalt thy name, for it is good, before thy Saints: Sanctifie me this day, that I may live in faith, perfect in hope, and conſtant in charity, and may learn and obtain the knowledge I deſire; and being illuminated, ſtrengthened and exalted by the Science obtained, I may know thee, and love thee, and love the

know-

knowledge and wildome of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain, and confirm all my Prayers and actions, according to thy good pleasure. Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openedst to *Adam*, and to thy Servants *Abraham*, and *Isaac*, and *Jacob*, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, *Amen.*

The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval between, and before the first Figure of Theology.

I adore thee, thou King of Kings,

and

and Lords, eternal and unchangeable King: Hearken this day to the cry and ſighing of my Heart and Spirit, that thou maiſt change my underſtanding, and give to me a heart of fleſh, for my heart of ſtone, that I may breath before my Lord and Saviour; and waſh Oh Lord with thy new Spirit the inward parts of my heart, and waſh away the evil of my fleſh: infuſe into me a good underſtanding, that I may become a new man; reform me in thy love, and let thy ſalvation give me increaſe of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my fleſh, and underſtanding, to underſtand the wonderful things of thy Law; that being vivified by thy Juſtification, I may prevail againſt the Devil, the adverſary of the faithful; hear me Oh Lord my God, and be merciful unto me, and ſhew me thy mercy; and reach to me the veſſel of Salvation, that I may drink and be ſatisfied of the Fountain of thy grace, that I may obtain the knowledge and underſtanding; and let the grace of thy Holy Spirit come, and reſt upon me, *Amen.*

For Eloquence and ſtability of mind.

This is the third Oration of the ten, and is to be ſaid before the firſt Figure of Aſtronomy.

I confeſſe my ſelf guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, viſible and inviſible, of all Creatures, Diſpenſer and Giver of all grace and virtue; who hideſt wiſdome and knowledge from the proud and wicked, and giveſt it to the faithful and humble; illuminate my Heart, and eſtabliſh my Conſcience and underſtanding: ſet the light of thy countenance upon me, that I may love thee, and be eſtabliſhed in the knowledge of my underſtanding, that I being cleanſed from evil works, may attain to the knowledge of thoſe Sciences, which thou haſt reſerved for believers. Oh merciful and omnipotent God, cleanſe my Heart and reins, ſtrengthen my Soul and Senſes with the grace of thy Holy Spirit, and eſtabliſh me with the fire of the ſame grace: illuminate me; gird up my loyns, and give the ſtaffe of thy Conſolation into my

right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me Oh Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my wil may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, *Amen.*

To Comfort the outward and inward Senses.

Oh Holy God, mercyful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert mercyful to *Adam*, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me Oh Lord,

Lord, and inſtruct me: Oh moſt mercyful Lord Jeſus Chriſt Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; ſtrengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; repleniſh my Heart with all Eloquence, and vivify me with thy Holy viſitation; blot out of me the ſpots of all vices, I beſeech thee, Oh Lord God incomprehenſible; let thy grace alwayes reſt upon me, and be increaſed in me; heal my Soul by thy ineſtimable goodneſs, and comfort my heart all my life, that what I hear I may underſtand, and what I underſtand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhauſtible grace and goodneſs; and the grace of the Father, Son, and Holy Ghoſt, *Amen.*

This following is for the Memory.

O Holy Father, merciful Son, and Holy Ghoſt, ineſtimable King; I adore, invocate, and beſeech thy Holy Name, that of thy overflowing goodneſs, thou wilt forget all my ſins: be mercyful to me a ſinner, preſuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficatious in me; open Oh Lord my ears, that I may hear; and take away the ſcales from my Eyes, that I may ſee: ſtrengthen my hands, that I may work; open my face, that I may underſtand thy will; to the glory of thy Name, which is bleſſed for ever, *Amen.*

This following ſtrengtheneth the interiour and exteriour Senſes.

Lift up the ſenſes of my Heart and Soul unto thee, Oh Lord my God, and elevate my heart this day unto thee; that my words and works may pleaſe thee in the ſight of all people; let thy mercy and omnipotency ſhine in my bowels; let my underſtanding be enlarged,

larged, and let thy Holy Eloquence be ſweet in my mouth, that what I read or hear I may underſtand and repeat: as *Adam* underſtood, and as *Abraham* kept, ſo let me keep underſtanding; and as *Jacob* was founded and rooted in thy wiſedome, ſo let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and perſevere in Juſtice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoyce in the overthrow of all my adverſaryes, *Amen.*

This following giveth Eloquence, Memory and Stability.

Diſpoſer of all Kingdomes, and of all viſible and inviſible gifts: Oh God, the Ordeyner and Ruler of all wills, by the Counſel of thy Spirit diſpoſe and vivify the weakneſs of my underſtanding, that I may burn in the acceſſe of thy Holy will to good: do good to me in thy good pleaſure, not looking upon my ſins; grant me my deſire, though unworthy; confirm my Memory and reaſon to know, underſtand, and retain,

and give good effect to my ſenſes through thy grace, and juſtify me with the juſtification of thy Holy Spirit, that what ſpots ſoever of ſin are contracted in my fleſh, thy Divine power may blot out; thou who haſt been pleaſed in the beginning, to create the Heaven and Earth, of thy Mercy reſtore the ſame, who art pleaſed to reſtore loſt man to thy moſt Holy Kingdome; Oh Lord of wiſdome, reſtore Eloquence into all my ſenſes, that I, though an unworthy ſinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghoſt, who liveſt and reigneſt three in one, *Amen.*

An Oration to recover loſt wiſdome.

Oh God of the living, Lord of all Creatures viſible and inviſible, Adminiſtrator and Diſpenſer of all things, enlighten my Heart this day by the grace of thy Holy Spirit, ſtrengthen my inward man, and pour into me the dew of thy grace, whereby thou inſtructeſt the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou haſt taught thy faith-

faithful; let thy grace work in me, and the flouds of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

To obtain the grace of the Holy Spirit.

Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of al knowledge, hear my Prayers; and direct my works, and let my Actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor; I sigh to thee, hear the sighings of my heart, and alwayes preserve my Spirit, Soul, and Body, under the Safeguard of thy Holy Spirit; Oh God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breath upon my operation; and what I require to thy honour and praise, grant unto me; let thy Holy Spirit come

upon me, rule and reign in me, *Amen.*

To recover intellectual wisdome.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakeable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omega, and that following it, *viz. Helischemat azatan*; As it is in the beginning: afterwards say,

Theos Megale patyr, ymas heth heldya, hebeath heleotezygel, Salatyel, Salus, Telli, Samel, Zadaziel, Zadan, Sadiz Leogio, Yemegas, Mengas, Omchon Myenoym, Ezel, Ezely, Yegrogamal, Sameldach, Somelta, Sanay, Geltonama, Hanns,

Simon

Simon Salte, Patyr, Osyon, Hate, Haylos, Amen.

Oh light of the World immense God, *&c.*

Hereby is increased so much Eloquence, that nothing is above it.

Thezay lemach ossanlomach azabath azach azare gessemon relaame azathabelial biliarsonar tintingote amussiton sebamay halbuchyre gemaybe redayl hermayl textos sepha pamphilos Cytrogoomon bapada lampdayochim yochyle tahencior yastamor Sadomegol gyeleiton zomagon Somasgei baltea achetom gegerametos halyphala semean utangelsemon barya therica getraman sechalmata balnat hariynos haylos halos genegat gemnegal saneyalaix samartaix camael satabmal simalena gaycyah salmancha sabanon solmalsay filimacroton zegas me bacherietas zemethim theameabal gezorabal craton henna glungh hariagil parimegos zamariel leozomach rex maleosta mission zebmay aliaox gemois sazayl neomagil Xe Xe Sepha caphamal azeton gezain holhanhihala semeanay gehosynon caryacta gemyazan zeamphalachin zegelaman hathanatos, semach gero-

rabat

rabat ſyrnoſyel, halahoem hebalor halebech ruos ſabor ydelmaſan ſalior ſabor megiozgoz neyather pharamſhe forantes ſaza mogh ſchampeton ſadomthe nepotz minaba zanon ſuaſnezenon inhancon maninas gereuran gethamayh paſſamoth theon beth ſathamac hamolnera galſemariach nechomnan regnali phaga meſſyym demogempta teremegarz ſalmaehaon alpibanon balon ſeptzurz ſapremo ſapiazte baryon aria uſyon ſameſzion ſepha athmiti ſobonan Armiſſiton tintingit telo ylon uſyon, Amen.

Azay lemach azae geſſemon thelamech azabhaihal ſezyon traheo emagal gyeotheon ſamegon pamphilos ſitragramon limpda jachim alua haſios genonagai ſamalayp camiel ſecal hanagogan heſelemach getal ſam ſademon ſebmaſſan traphon oriaglpan thonagas tyngen amiſſus coyſodaman aſſonnap ſenaly ſodan alup theonantriatos copha anaphial Azathon azaza hamel hyala ſaraman gelyor ſynon banadacha gennam ſaſſetal maga halgozaman ſetraphangon zegelune Athanathay ſenach zere zabal ſomayel leoſamach githacal halebriatos Jaboy del maſan nygbare phacamech ſchon neheoz cheriſemach gethazayhy amilya ſemem ames gemay paſſaynach tagayl aga-

man!

mal fragal mesi themegemach samalacha nabolem zopmon usyon selam semessi theon, Amen.

The third part, the sign Lemach.

Lemach sabrice elchyan gezagan tomaspin hegety gemial exyophyam soratum salathahom bezaphā saphatez Calmichan samolich lena zotha phete him hapnies sengengeon lethis, Amen.

For the Memory.

Oh great invisible God, *Theos patyr behominas Cadagamias imas* by thy Holy Angels, who are *Michael* the Medicine of God; *Raphael* the Fortitude of God, *Gabriel ardens holy per Amassan, Cherubin, Gelommeios, Sezaphim gedabanan, tochrosi gade anathon, zatraman zamanary gebrienam:* Oh fulness, Holy Cherubins, by all thy Angels, and by all thy glorious Arch-angels, whose Names are consecrated by God, which ought not to be spoken by us, which are these, *dichal, dehel depymon exluse exmegon pharconas Nanagon hossyel ozogon gathona ramon garbona vramani Mogon hamas;*

Which

Which humane ſence cannot apprehend: I beſeech thee, Oh Lord illuminate my Conſcience with the Splender of thy light, and illuſtrate and confirm my underſtanding with the ſweet odor of thy Spirit, adorne my Soul, reform my heart, that hearing I may underſtand, and retain what I hear in my Memory. Oh mercyful God, appeaſe my bowels, ſtrengthen my Memory, open my mouth mercifully; temperate my Tongue by thy glorious and unſpeakeable Name: thou who art the Fountain of all goodneſs, have patience with me, and give a good Memory unto me, *&c.*

Say theſe Orations in the fourth ☽, *viz. Helyſchemath*, Alpha and Omega, *Theos megale*. Oh light of the World *Azalemach*, great God I beſeech thee: theſe ought to be ſaid in the 8, 12, 16, 20, 24, 28, 30. and in all theſe Lunations rehearſe them four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearſe none, But them of the firſt day, which are Alpha and Omega, *Helyſchemat*, Almighty, incomprehenſible, I adore thee;

I confesse my self guilty: O *Theos hazamagiel:* Oh mercyful Lord God, raise up the sences of my flesh: Oh God of all living, and of all Kingdomes, I confesse Oh Lord this day, that I am thy servant. Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once on the ninth; And thou shalt acquire Memory, Eloquence and stability fully, *Amen.*

The Conclusion of the whole work, and Confirmation of the Science obtained.

Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto me,

me, according to thy unſpeakable mercy: who doth not to us after our ſins, nor rewardeth us after our iniquities, *Amen.* Say this in the end devoutly: Oh wiſdome of God the Father incomprehenſible, Oh moſt mercyful Son, give unto me of thy ineffable mercy, great knowledge and wiſdome, as thou didſt wonderfully beſtow all Science to King *Solomon*, not looking upon his ſins or wickednes, but thy own mercies: wherefore I implore thy mercy, although I am a moſt vile and unworthy ſinner, give ſuch an end to my deſires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others; by which all that ſee mee, and hear me, may reſtrain themſelves from their vices, and praiſe thy holyneſs through all Worlds, *Amen.* Bleſſed be the Name of the Lord, *&c.* rehearſe theſe two Orations alwayes in the end, to confirm thy knowledge gained.

The Benediction of the place.

Bleſſe Oh Lord this place, that there may be in it Holy Sanctity, chaſtity, meekneſs, victory, holineſs, humility, goodneſs, plenty, obedience of the Law, to the Father, Son, and Holy Ghoſt; hear Oh Lord, Holy Father, Almighty eternal God; And ſend thy Holy Angel *Michael*, who may protect, keep, preſerve and viſit me, dwelling in this Tabernacle, by him who liveth, *&c.*

When you would operate, have reſpect to the Lunations: they are to be choſen in thoſe moneths, when the ☌ Rules in ♊ and ♍ ♈ ♌ ♎ ♐, in theſe moneths you may begin.

In the Name of the Lord beginneth this moſt Holy Art, which the moſt high God Adminiſtred to *Solomon* by his Angel upon the Altar, that thereby ſuddenly in a ſhort ſpace of time, he was eſtabliſhed in the knowledge of all Sciences; and know, that in theſe Orations are contained all Sciences, Lawful and unlawful; Firſt, if you pronounce the Orations of Memory, Elo-

quence,

quence and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and by the virtue of that word all created beings stand, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdome, in the pronouncing these Orations, for with God nothing is impossible: therefore let the Operator proceed in his work, with faith, hope, and a constant desire: firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species, whereby the Art may be obtained.

The first species is Oration, and reason of a Godly mind, not by attempting a voyce of deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth. The third species is chastity; he that would operate in this Art, let him be clean and chast by

the

the ſpace of nine dayes at leaſt; And before you begin, it is neceſſary that you know the time of the ☽. for in the prime of the ☽. it is proper to operate in this Art: and when you begin ſo ſacred an Art, have a care to abſtain from all mortal ſins, at leaſt while you are proceeding in this work until it be finiſhed and compleated: and when you begin to operate, ſay this verſe kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forſake not me thy ſervant *N.* that truſts in thee: then ſay three times *Pater Noſter*, &c. And aſſert that thou wilt never commit wilfull perjury, but alwayes perſevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, ſay, Our help is in the Name of the Lord, who hath made Heaven and Earth: And I will enter into the Invocation of the moſt high, unto him who enlightneth and purifieth my Soul and Conſcience, which dwelleth under the help of the moſt high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and

change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfect charity, to declare thy wonders. Let us pray: then say the Oration following:

Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds; through him who liveth and reigneth with thee for ever, *Amen.*

Now in the Name of *Christ*, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite Heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following; which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to *Solomon*, from the hand of God.

The first and last Oration of this art, is Alpha and Omega: Oh God omnipotent, &c.

This

This following is an Oration of four Languages, which is this: *Hely, Schemat, Azatan, honiel ſichut, tam, imel, Iatatandema, Jetromiam, Theos:* Oh Holy and ſtrong God, *Hamacha, mal, Gottneman, Alazaman, Althaar, Secheahal, Salmazan, zay, zojeracim, Lam hay, Maſaraman, grenſt zamach, heliamat, ſeman, ſelmar, jetroſaman muchaar, veſar, haſarian Azaniz, Azamet, Amathemach, herſomini.* And thou moſt Holy and juſt God, incomprehenſible in all thy works, which are Holy juſt and good; *Magol, Aschelmetor, ſamalſace, jana, Eman*, and *cogige, maimegas, zemmail, Azanietan, illebatha ſacraman, reonas, grome, zabaman, zeyhoman, zeonoma, melas, heman, hathoterma, jatarmam, ſemen, ſemetary*, Amen. This Oration ought to follow the firſt of the ten above written.

To perform any work.

This is to follow the third Oration above: I confeſſe, *O Theos hazamagiel-gezuzan, ſazaman, Sathaman, getormanzas, ſalathiel, neſomel, megal vnieghaana, jazamir, zeyhaman, hamamal amna, niſ-*

za, deleth, hazamaloth, moy pamazathoran hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman, gyseton palaphatos halathel Osachynan machay, Amen.

This is a true and approved experiment, to understand all Arts and secrets of the World, to find out and dig up minerals and treasure; This was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come, and rendereth the sense capable of all Arts in a short time, by the Divine use thereof.

We are to speak also of the time and place. First therefore, all these precepts are to be observed and kept; and the Operator ought to be clean, chaste, to repent of his sins, and earnestly desire to cease from sinning asmuch as may be; and so let him proceed, and every work shall be investigated into him, by the Divine Ministery,

When thou wilt operate in the new Moon, kneeling say this verse: Lift up the light of thy Countenance upon us, Oh God, and forsake us not, Oh Lord our God. Then say three times the

Pater

Pater Noster: And afterwards let him vow unto God, that he will never commit wilfull perjury, but alwayes persist in faith. This being done, at night say with bended knees before thy bed, Our help is in the Name of the Lord, &c. and this Psalm; Whoso dwelleth under the shadow of the wings of the most high, to the end; and the Lords Prayer, and the Prayer following.

Theos Pater vehemens; God of Angels, I Pray and invocate thee by thy most Holy Angels *Eliphomasay*, *Gelomiras*, *Gedehonay*, *Saranaus*, *Elomnia*, and by all thy Holy Names, by us not to be pronounced, which are these: *da. el. xpnkhtligyy*. not to be spoken, or comprehended by humane sense; I beseech thee cleanse my Conscience with the Splendor of thy Name; illustrate and confirm my understanding with the sweet savour of thy Holy Spirit: O Lord Adorne my Soul, that I may understand and perfectly remember what I hear; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to

the praise and glory of thy Name, by thy glorious and unspeakeable Name. O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name; who livest and reignest one God in perfect Trinity, World without end, *Amen.*

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes; if it be the Lords day, then give double Almes; be clean in body and mind; both thy self, and put onclean Cloaths.

The

The proceſſe follows:

When thou wilt operate concerning any difficult Probleme or Queſtion, with bended knees, before thy bed, make Confeſſion unto God the Father; and having made thy Confeſſion, ſay this Oration.

Send Oh Lord thy wiſdome to aſſiſt me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; And that unto me *N.* may be manifeſted the truth of this queſtion or Art.

This being done, Thrice in the day following, when thou riſeſt, give thanks to God Almighty, ſaying, Glory and honour, and benediction be unto him that ſitteth on the Trone, and that liveth for ever and ever, *Amen.* with bended knees and ſtretched out hands.

But if thou deſireſt to underſtand any book, ask of ſome that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it; and operate as at firſt three times, and alwayes when thou goeſt to ſleep, write Alpha and Ome-

ga, and afterwards ſleep on thy right ſide, putting the palme of thy hand under thy Ear, and thou ſhalt ſee in a dream all things thou deſireſt; And thou ſhalt hear the voyce of one informing and inſtructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou ſhalt preſently underſtand the ſame, as if thou hadſt ſtudyed in it a long time: And alwayes remember to give thanks to God, as aforeſaid.

Afterwards on the firſt day ſay this Oration: Oh Father, Maker of all Creatures; by thy unſpeakeable power wherewith thou haſt made all things, ſtir up the ſame power, and come and ſave me, and protect me from all adverſity of Soul and Body, *Amen*. Of the Son, ſay, O Chriſt, Son of the living God, who art the Splendor and Figure of light, with whom there is no alteration nor ſhaddow of change; Thou Word of God moſt high, thou wiſdome of the Father; open unto me, thy unworthy ſervant *N.* the veins of thy living Spirit, that I may wiſely underſtand, retain in Memory, and declare

all

all thy wonders: Oh wisdome, who proceedest out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdome. Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me thy unworthy servant *N.* the same Spirit, and that I may alwayes rejoyce in his consolation.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, *&c.* and, In thee Oh Lord have I trusted, *&c.* Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou maist stay up thy hands, and say this Prayer following with great devotion: O God, who for us miserable sinners didst undergo the painful death upon

the

the Crosse; To whom also *Abraham* offer'd up his Son *Isaac*; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdome, and inspire me with the Spirit of Prophesy, wherewith thou didst inspire the Holy Prophets.

Afterwards say this Psalm; Oh Lord incline thine Ears unto my words, *&c.* and add, The Lord is my Shepherd, and nothing shall I want: he shall set me down in green pastures, his servant *N.* he shall lead me upon the waters of refreshment, he converteth my Soul, and leadeth me *N.* upon the paths of his righteousnes for his Holy Name: Let my evening Prayer ascend up unto thee Oh Lord, and let thy mercy descend upon me thy unworthy servant *N.* protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest & reignest God, whose wisdom hath laid the foundation

on of the Heaven, & formed the Earth, & placed the Sea in her bounds: and by the going forth of thy Word haſt made all Creatures, and hath formed man out of the duſt of the Earth, according to his own image and likeneſs; who gave to *Solomon* the ſon of King *David* ineſtimable wiſdome; hath given to his Prophets the Spirit of Propheſy, and infuſed into Philoſophers wonderfull Philoſophical knowledge, confirmed the Apoſtles with fortitude, comforted and ſtrengthened the Martyrs, who exalteth his elect from eternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me thy unworthy ſervant *N.* by giving me a teachable wit, and an underſtanding adorned with virtue and knowledge, a firm and ſound Memory, that I may accompliſh and retain whatſoever I endeavour, through the greatneſs of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God of virtues, and ſhew me thy face, and I ſhall be ſafe. Then add this Pſalm: Unto thee Oh Lord do I lift up my Soul: Oh my God

in thee do I truſt; excepting that verſe, *Confundantur*, &c.

Having fulfilled theſe things upon the wall, deſcend unto thy Bed, writing in thy right hand Alpha and Omega: then go to bed, and ſleep on thy right ſide, holding thy hand under thy right Ear, and thou ſhalt ſee the greatneſs of God as thou haſt deſired. And in the morning, on thy knees, before thy bed, give thanks unto God for thoſe things he hath revealed to thee: I give thanks unto thee, Oh great and wonderful God, who haſt given Salvation and knowledge of Arts unto me thy unworthy ſervant *N.* and confirm this Oh God, which thou haſt wrought in me, in preſerving me. I give thanks unto thee, O powerful Lord God, who createdſt me miſerable ſinner out of nothing, when I was not, and when I was utterly loſt; not redeemed, but by the precious blood of thy Son our Lord *Jeſus Chriſt*; and when I was ignorant thou haſt given unto me learning and knowledge: grant unto me thy unworthy ſervant *N.* O Lord *Jeſus Chriſt*, that through this knowledge, I may be alwayes conſtant in thy Holy ſervice, *Amen.*

Theſe

Theſe operations being devoutly compleated, give thanks daily with theſe laſt Orations. But when thou wouldſt read, ſtudy, or diſpute, ſay, Remember thy word unto thy Servant, O Lord, in which thou haſt given me hope; this is my comforter in humility. Then add theſe Orations: Remember me O Lord of Lords, put good words and ſpeech into my mouth, that I may be heard efficaciouſly and powerfully, to the praiſe, glory, and honour of thy glorious Name, which is Alpha and Omega, bleſſed for ever, World without end, *Amen.*

Then ſilently ſay theſe Orations.

O Lord God, that daily workeſt new ſigns and unchangeable wonders, fill me with the Spirit of wiſedome, underſtanding and Eloquence; Make my mouth as a ſharp Sword, and my Tongue as an arrow elected, & confirm the words of my mouth to all wiſdome: mollify the Hearts of the hearers to underſtand what they deſire, *Elyſenach, Trucham*, &c.

The

The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning saying this Psalm, *Qui habitat*, &c. throughout; and the Lords Prayer once, and this Oration *Theos Patyr* once in the first hour of the day: then say this Psalm, *Confitebor tibi Domine*, &c. and the Lords Prayer twice, and the Oration *Theos Patyr* twice.

In the third hour of the day the a Psalm *Benedicat anima mea Dominum*, &c. the Lords Prayer thrice, and the Oration *Theos Patyr.*

In the sixth hour say this Psalm: *Appropinquet deprecato mea in conspectu tuo Domine, secundum eloquium tuum.*

Grant unto me Memory, and hear my voyce according to thy great mercy,

and

and according unto thy word grant Eloquence, and my lips ſhall ſhew forth thy majeſty, when thou ſhalt teach me thy Glory: *Gloria patria*, &c. ſay the Lords Prayer nine times, and *Theos Patyr*.

In the nineth hour, ſay the Pſalm *Beati immaculati in via*; the Lords Prayer 12 times, and *Theos Patyr*.

In the Evening ſay this Pſalm, *Deus miſereatur noſtri*: the Lords Prayer 15 times, and *Theos Patyr* as often.

The laſt hour ſay this Pſalm, *Deus Deus meus reſpice in me*, &c. *& Deus in adjutorium meum intende*, and *te Deum Laudamus*, the Lords Prayer once, and *Theos Patyr*: then ſay the Oration following twice.

O God, who haſt divided all things in number, weight, and meaſure, in hours, nights and dayes; who counteſt the number of the Stars, give unto me conſtancy and virtue, that in the true knowledge of this Art *N.* I may love thee, who knows the gifts of thy goodneſs, who liveſt and reigneſt, *&c.*

Four dayes the Figure of Memory ought to be consecrated with these Orations.

O Father of all Creatures, of the Sun and Moon.

Then on the last day let him bath himself, and put on clean garments, * Lectisternium, and clean * *Ornaments*, and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light Kindled, but so that no man may see thee; and before the bed upon your knees say this Oration with great devotion.

a Robe in which the Priests used to sleep in the Temples, to receive the Divine Oracles.

O most great and most Holy Father, seven or nine times: then put the Figure with great reverence about your Head, and sleep in the Bed with clean linnen vestiments, and doubt not but you shall obtain whatsoever you desire: for this hath been proved by many, to whom such cœlestial secrets of the Heavenly Kingdome are granted, *Amen*.

The

The Oration following ought to be said as you ſtand up.

O great God, Holy Father, moſt Holy Sanctifier of all Saints, three and one, moſt high King of Kings, moſt powerful God Almighty, moſt glorious and moſt wiſe Diſpenſor, Moderator, and Governour of all Creatures, viſible and inviſible: O mighty God, whoſe terrible and moſt mighty Majeſty is to be feared, whoſe omnipotency the Heaven, the Earth, the Sea,

Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful, most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek: O God of all wisdome and knowledge, In whom are all Treasures of wisdome, Arts and Sciences; who art able instantly to infuse Wisdome, Knowledg, and Learning into any man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live & dye; who sittest upon the Cherubins; who alone seest and rulest the bottomeless pit: whose Word gives Law throughout the universal World: I confesse my self this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praysing thy glorious Majesty, invocating thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech

thee

thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God Adonay, wonderful Di penſator of all beatitudes, of all Dignities, and of all goodneſs; Giver of all things, to whomſoever thou wilt, mercifully, aboundantly and permanently: ſend down upon me this day the gift of the grace of thy Holy Spirit. And now O moſt merciful God, who haſt created *Adam* the firſt man, according to thy image and likeneſs; fortify the Temple of my body, and let thy Holy Spirit deſcend and dwell in my Heart, that I may ſhine forth the wonderful beams of thy Glory: as thou haſt been pleaſed wonderfully to operate in thy faithful Saints; So O God, moſt wonderful King, and eternal glory, ſend forth from the ſeat of thy glorious Majeſty, a ſeven-fold bleſſing of thy grace, the Spirit of Wiſedome and Underſtanding, the Spirit of fortitude and Counſel, the Spirit of knowledge and Godlineſs, the Spirit of fear and love of thee, to underſtand thy wonderful Holy and occult myſteries, which thou art pleaſed to reveal, and which are fitting for

thine to know, that I may comprehend the depth, goodneſs, and ineſtimable ſweetneſs of thy moſt immenſe Mercy, Piety and Divinity. And now O moſt mercifull Lord, who didſt breath into the firſt Man the breath of life, be pleaſed this day to infuſe into my Heart a true perfect perceiving, powerful and right underſtanding in all things; a quick, laſting, and indeficient Memory, and efficacious Eloquence; the ſweet, quick and piercing grace of thy Holy Spirit, and of the multitude of thy bleſſings, which thou bountifully beſtoweſt: grant that I may deſpiſe all other things, and glorify thee alone the God of all things, the only true and perfect good, that I may for ever glorify, praiſe, adore, bleſs and magnify thee the King of Kings, and Lord of Lords; and alwayes ſet forth thy praiſe, mercy, and omnipotency: that thy praiſe may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greateſt peace and perfecteſt wiſdome, ineffable and ineſtimable ſweetneſs and delight, the unexpreſſi-

ble joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, *Amen.*

The following Oration hath power to expell all Lusts.

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful *Jesus Christ*, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may

more intentively love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of Mankind, I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdome, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and for ever, *Amen.*

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: *I confesse my self to thee this day, O God the Father of Heaven and Earth,*

three

three times; and in the end expreſs for what you deſire to be heard; afterwards, in the Evening when you go to Bed, ſay the Oration *Theos* throughout, and the Pſalm *Qui Habitat*, with this verſicle, *Emitte Spiritum*; and go to ſleep, and take the Figure for this purpoſe, and put it under the right Ear: and about the ſecond or third hour of the night, thou ſhalt ſee thy deſires, and know without doubt that which thou deſireſt to find out: and write in thy right hand Alpha and Omega, with the ſign of the Croſs, and put that hand under thy right Ear, and faſt the day before; only once eating ſuch meat as is uſed on faſting dayes.

A certain Magnetick Experiment, how every Man or Woman may by the virtue of the Loadſtone, and the uſe of this Chard, exactly diſcover their minds one to another, at any time night or day, be they never ſo far diſtant one from the other, in any parts of the World: the rareſt ſecret in Nature, of the greateſt uſe for all perſons whatſoever.

The way to uſe this, is thus: let the form of a Needle be made of pure ſteel, as you ſee here in the Figure; ſuch as are uſed in

in the Sea-mens Compasses; but of the double Magnitude, that it may be cut asunder into two pieces: after it is formed and fashioned, let it be very well toucht with the Loadstone, in the manner as other Needles are; and afterwards cut into two Needles of a like Magnitude; which being both together toucht again, let them be placed in two several boxes or Chards, as in Sun-Dialls is used, having the 24 Letters written round about, as you see in this Figure: Then the use thereof is, that by the Magnetick virtue of the Loadstone, as the one Needle moves, so will move the other, and rest where he rests; so that if one man were about to go into any far Country, having two of these thus made, one for himself, and the other for his friend at home, they may agree and appoint one another at what hours they will speak together, and acquaint one another with their conditions, by the one going to his Chard, and turning the Needle with his finger to every Letter, as they make the Words he would speak; and the other observing, the motions of his Needle will be the same, and rest still at the same place, or upon the head of the same Letter the other points to; which he may presently

write

write down with a Pen and Ink by him, and there make a perfect Letter; and when the other rests, if he will, he may immediately answer the same turning, the Needle himself to what Letters he would write. Laus mirabilia Deus & Natura fecerunt ad usum filiorum hominis.

An Astrological

CATECHISME,

Wherein the Art of

Judicial Astrology

is fully demonstrated by way of

Question and *Answer*,

All Objections against it fully cleared, and the use thereof proved to be most necessary.

With an Admonition, concerning the right use thereof.

Translated out of *Leovitius*, and revised by ROBERT TURNER φιλομαθής.
die ♃. 3 Jan. 1655. Asc. ♊.

Stars over mortal Bodyes rule;
The pure mind quells their power:
Adore the God in Heaven above,
Thou shalt be safe each hower.

Printed by *J. C.* 1657.

An Aſtrological

CATECHISME.

The Interlocutors are *Aſtrologus* and *Diſcipulus*, marked thus: *A.* for the *Aſtrologer*, *D.* for the *Diſciple*.

A. *What is Aſtrology?*

D. It is a learning teaching the effects and influences of the Stars in the Elements, and of thoſe things which conſiſt of Elements.

A. *What are the chief parts of Aſtrology?*

D. Four: One part thereof is that which treateth of the Weather, mutations and change of the Air; and of the Conſequences thereof, whether health, or peſtilence, plenty or ſcarcity.

The ſecond part treats of the beginning, mutations and deſtruction of Kingdomes, Cities and Countries, *&c.* wherein

wherein is contained the Judgment of Peace, War, Sects, Religions, and the transactions of Princes.

The third from στοιχειωμανεί consists in the making Characters, Sigills and Images. The effects whereof are wonderful; but are elsewhere referred to *Historia Bizantina*; of which we shall not here treat, because there are very many that have an abhorrent opinion thereof, as Idolatrons and Magical; Although they are indeed wicked, who know not the use of things, from the abuse thereof.

The last part containeth the private fate and fortune of every one; And this also may be distinguished into three other parts. *Genethliology*, or of Births and Nativities; which is deservedly accounted the chief of all the rest: and therefore that is chiefly imbraced by us above the rest. Elections of times, favouring the Genesis of every one: And it is also divided into questions or interrogations, of such things as by the Genesis cannot be known: and every one knowed not his Genesis.

But if any one would make any far-

ther

ther division hereof, or of this tripartite division, or of the effects of great Conjunctions, or the Judgment of the Weather, I hinder it not; but I see, and it is evident, that the weather is often various in places not greatly distant one from another, and is nowhere universal in any place of the World. Therefore this division thereof seems sufficient.

D. *Is there any certainty in Astrology?*

A. That Astronomy, which delivereth the motion of the Stars, is most certain, daily experience of the defects or Eclipses of the Sun and Moon teacheth: But yet the knowledge hereof may vulgarly seem vain (for there are some few, who account of this contemplation to be of great price, and a work of certain verity,) unless it be also demonstrated what the defects, and other contingencies in the Stars do signify; it may be concluded, either the observation of the Stars to be needless and unnecessary; (which no man is so mad as to affirm,) or else from the diligent observation of the Stars, there may be obteyned great wisdome and knowledge;

ledge; although not of all things, because of the inconstancy of the matter, and many other causes incident; yet many things may be Judged, if not certainly, yet of their probable future events. And this may be briefly disputed, thus: Is there any Science of Astronomy? then also consequently of Astrology. For if the efficient cause be certain, as it is, what doubt is there of the event of it? especially when in so many daily experiments of health and sickness, and of the affections of the minde, of profit and disprofit in external things, the power of the Stars appears amongst all people, especially of those who diligently, and judiciously observe the progressions of their Horoscope, and the other Significators.

D. *How then comes it to passe, that Astrologers are derided by the vulgar, as vain and foolish men; And their Art held impious and unlawful by some Divines?*

A. Many are the causes, which we shall briefly describe.

1. Many foolish, ignorant, audacious impudent men, reproach and revile the knowledge of Astrology, who never knew

knew the grounds thereof: these deserve reproof, doing such injury to good and learned men.

2. The second cause is the negligence of Princes and Magistrates, who take no care to have the motion of the Stars to be more accurately and certainly Calculated and observed; which is most necessary in these times: for the motion of ☿ and ♂, and of many fixed Stars, and the Sun, (of which I might stay some while, but I will say nothing now thereof,) is not fully searched out.

3. When we so often erre, and are deceived in those things which daily fall under the knowledge of our sence; what wonder is it if the Stars, so far distant from us, be not well known?

D. *Is it not therefore foolishness to search after those things, which are above the reach of humane wit?*

A. We shall answer with *Horace:* It is wisdome to know something nigh unto it, if no further knowledge be given; seeing almost all humane Science is lame and imperfect.

D. *Is it not therefore impiety, for men to arrogate to themſelves knowledge of things to come, which is only proper to God?*

A. Many things may be anſwered to this; but we ſhall content our ſelves only with ſome few principalls.

1. That is the knowledge of God, that of his own power, he hath all things paſt, preſent, and to come, in his ſight; but man endeavoureth by time and circumſtances, to come to the knowledge of future things.

2. The knowledge which man hath of future things, is no more, if compared with the Divine knowledge, then if you ſhould compare the leaſt Corne of duſt to the whole World; or the wealth of a poor Plow-man, to the infinite treaſure of the moſt potent King in the World.

Moreover, God hath given to man ſoundneſs of ſence and underſtanding, that he ſhould not only have the knowledge of preſent things before his Eyes, as the Beaſts have; but alſo ſhould have ſome knowledge of things to come. And *Plato* learnedly ſaith, there-

therefore man had Eyes given him to look upwards, and contemplate Heaven. Therefore as the gift of the eye is to see things present; the Memory, things past: So is the gift of the understanding to perceive things to come, which God himself by his secret Spirit, oftentimes in dreams and visions reveals to men; as well things appertaining to this life, as to that which is to come. For he hath depainted Heaven with a certain wonderful writing, which if we can perfectly read, we shall be perfectly wise: he hath drawn in the face, in the hands, in the whole habit and form of the body, the wit, Manners and Fortunes of men: But we either understand not this writing, or are negligent thereof; and liken our selves to beasts, who are led by meer sense alone; when so great is the excellency and Divinity of the understanding.

No man condemneth the Husbandmen, who judge of the crop of fruit to come, by the seasonableness or tempest of the weather. No man the Physicians, who judge by the habit of the body, the feeling of the pulse, and the

inſpection of the Urine, of the health, ſickneſs, and life of man. No man the wiſe and prudent men, if from the ſtate and condition of preſent things, they judge and conjecture what may probably come to paſſe ſoon after in a Republick. What envy is it therefore to impute the crime of impiety, only to the Aſtrologers?

D. *But though they are not impious, yet do not they ſeem to be raſh, bold, and imprudent?*

A. That the Aſtrologer is prudent, and not impious, who from the conſideration of the perpetual and moſt certain courſe of all the Stars, and by the power and conſtancy of their effects in inferiour bodyes, is excited and ſtirred up to great love, worſhip and reverence of God the Maker of them, none will deny. But as pertaining to the Crime of Temerity, imprudence, or audacionſneſs, it is to be confeſt, as we ſaid before, that as all Arts, ſo alſo in Aſtrology, many fooliſh and unfit men bring hatred and envy to the Science it ſelf, although in it ſelf it be moſt honeſt.

D. *But*

D. *But how ſhall an Aſtrologer avoid that Odium, Crime and Envy?*

A. Many wayes, but by two eſpecially: modeſty, and prudency.

D. *How by modeſty?*

A. Not to profeſſe he knoweth thoſe things by it, which he hath not perfect knowledge of; And not to aſcribe more to Aſtrology, then can be performed by it.

D. *How by Prudence?*

A. If one hath attained to ſo much knowledge of Aſtrology, as it is poſſible in his times for him to attain unto; nevertheleſſe, let him think there are many cauſes and wayes, whereby he may fall into errour.

D. *What are thoſe cauſes?*

A. Very many: but we will recite the chief.

D. *What is the firſt?*

A. Whereas in other things, wherein we are daily converſant, the moſt prudent men are oftentimes deceived; yet nevertheleſs, they do not caſt away thoſe buſineſſes wherein they have been deceived; it is no wonder that Aſtrologers, who ſeek after that, then which there is nothing, (God himſelf

excepted,) more excellent in the nature of things, do somtimes erre. Although that is so much the lesse contingent in Celestial things, by how much the more certain is the course of the Stars, that Eclipses do declare; which may be foreseen many ages before.

D. *Is not therefore (as thou hast a little before confest) the motion of some Planets not well known? and many are ignorant of the motion of the fixed Stars.*

A. That which is said of the fixed Stars, is of little concernment; for they have lesse power, which are more obscure: but the more bright, what they signify, the Astrologers well understand.

D. *But what answerest thou of the Planets?*

A. What else, but that a most excellent Art, by the *Barbarousnes* and *Negligence* of Princes, without whose assistance the Stars cannot be observed, is almost perished; and for the most part, they had rather spend their money upon destroying Wars, or their filthy pleasures. There is therefore some controversy about the motion of *Mercury*

cury and *Mars*, which sometimes breedeth error in giving Judgement.

D. *If so, why is so much labour taken about an uncertain thing?*

A. This is the misery of humane life, that by far there are in it more uncertainties then certainties, more evill then good. But as we retain life by some adjunct Commodities, as far forth as God and Nature do suffer, although it be obnoxious to many Diseases, Calamities, and lastly to death it self: So in all Arts, those are to be counted for good, which may be known; those which we are ignorant of, are to be born with an equal minde: but if any one will admit of nothing, unless it be perfect in all things, and constant in all its numbers, he will reject and cast off Divinity, Law, Physick, Agriculture, Merchandize, War, the Military Art, and all the Actions and Occupations of humane life. For truly did *Solomon* say, Vanity of vanities, all is vanity. But the ignorance of the course of the ☽ in annual conversions, which they call vulgarly revolutions, and the ignorance of the motions of ♂ and ☿, are some disprofit in Nativities; but not

ſo much, as that no utility of the art remains.

D. *Of what utility therefore is Aſtrology?*

A. It is great profit and pleaſure to a minde not corrupted with beaſtly delights, to know the effects of the Stars in theſe inferiour Bodyes; And ſo as it were by ſteps and degrees to aſcend to the knowledge of God the Father and Author of all things.

D. *Declare an Example.*

A. It is found by evident reaſons, that there is no Star which falls under the Aſpect of our Eyes, but is greater then the Earth; The Moon only excepted, which is leſſe then the Earth; but the Sunne is ſaid to be 166 times bigger then the Earth. Now the Stars ſeem but little parts of the whole Heaven: Then how great, how good, how wiſe and powerful is God to be Judged to be, who hath not only made the Earth, the Sun, Moon and Stars, and the Univerſe of all things, and the whole immenſity of Heaven, but preſerveth, ruleth, and governeth the ſame?

D. *What*

D. *What is the profit of this Consideration?*

A. Manifold; for the power of God ought to stir up in us *reverence*, his wisdome *Admiration*, and his goodness *love*; as *Christ* himself preached the love and bounty of God in this name, that he suffered his Sun to rise upon the just and unjust.

D. *Therefore is there no use of Astrology in our civil life?*

A. Whatsoever inviteth to know, love, and worship God, the same ought chiefly to be done, although no other profit should follow: but Astrology profiteth much in ones civil life, if it be used prudently and soberly.

D. *How?*

A. To foresee an evil impending, (or that I may speak of Publique things first,) dearness and scarcity of corn; it is most profitable for Magistrates, as the example of *Joseph* declareth, who preserved *Ægypt*. It is necessary to foresee Wars, that we may in time provide for our defence, or seek to pacifie. In significations of the Pestilence, to care for food, Medicines, to provide for health, or to seek to remove

move and change ones place,(if his occaſions permit,)there is none wil deny it to be expedient: for wiſely ſaid the Poet, *Qui ſapiet*, &c.

The wiſe-man ſuits his ſayl to Fortunes wind,
Preventing dangers by his fore-ſeeing mind.

But the moſt excellent preparation is, to commend ones ſelf to God, and to bear with a quiet mind, that which cannot be avoided.

D. *But of what uſe is Aſtrology to this thing? doth not* Chriſt *command us alwayes to pray, and be provided?*

A. He doth command us: but he alſo admoniſheth his own with various ſecret reaſons; but it is abſent from him to envie theſe natural predictions to any one: For all things cannot be provided for by humane Counſel: And thoſe things which are much abſent, and perhaps ſhall never be ſeen to come hereafter, do leſſe afflict the minde.

D. *Doſt thou therefore ſay, that Aſtrology is profitable to prepare for every Event?*

A. I ſay it is: if joyful things impend over thee, that thou maiſt prepare thy ſelf

ſelf to moderation of minde, and to do good to others, that thou loſe not the favour of Fortune by thy negligence, but give thanks unto God; if ſorrowful things, that thou maiſt pray unto God, that he would avert or mitigate the ſame, or ſtrengthen thy minde, that thou ſink not under thy burden, that thou diligently beware all cauſes and occaſions of evil, and adminiſter all things ſo much the more vigilantly, by how much the more evil the Stars do denounce againſt thee. For it hath been perſwaded by the beſt and wiſeſt men in all ages, and daily experience of Godly men teſtifieth, that by invocation of God, and diligent preparation, many evils impending over us, may be declined or mitigated.

D. *Doſt thou therefore not account, that there is any neceſſity of events?*

A. They injure the Aſtrologers; and under that notion, render them guilty of impiety; as if the Stars, and God the Author of the Stars, ſhould make them the Author of all ſin and wickedneſs; Although they are not far abſent from that Crime, who aſcribe all wickedneſs to the perverſe will of the Devil

Devil and men; for what have the Devil and men made themſelves, or do they receive any faculties of the Bodyes and Souls from themſelves? But to omit this recrimination, I ſay it is an injury to the more cordial Aſtrologers, to ſay nothing of the reſt. *Ptolomy* denyeth the predictions of the Aſtrologers to be *Pretors Edicts*; for the nature of them is, that they may come to paſſe, but there is no neceſſity that they muſt come to paſſe; and he affirmeth that the Wiſe-man will rule over the Stars: upon which ſentence *Joannes Hyphanticus*, thus elegantly Paraphraſeth. *The Heavenly Stars rule over our Bodyes, for they are made of vile clay; But they cannot compel a Soul enjoying reaſon: For that is only under the power of God. But becauſe the golden minde is oppreſt under the terreſtrial maſſe, her Actions oftentimes come under the yoke of the Body.*

Wherefore if we will follow Reaſon as our guide, and ſubject our appetite obedient to our underſtanding, we may beware of many vices and miſfortunes, which for the moſt part are the puniſhment of vice. But here we

we ſhall uſe ſome diſtinction.

Firſt, there is a diviſion of corporal and accidental things, which it profiteth to ſeparate from the propenſions of the minde.

D. *After what manner?*

A. Propenſions to virtues and vices are almoſt in the power of man, that they may rule them after their own arbitrary will, and increaſe and diminiſh them as they pleaſe: But herein (Oh, great ſorrow!) is ſeen the great imbecility, ignorance and weakneſs of man, that we ſeem to be urged forwards, as it were with a certain fate, that for divers ages, places, familiarities, Reaſon being overcome, there are made great mutations, both of minde and manners. From whence, not altogether from the matter, *Homer* ſeems to write, as *Cicero* interprets:

So many are the minds of men, as the Lamps wherewith the great Father Jupiter *hath luſtrated the ſorrowful Earth.*

For a few do reſiſt the pravity of nature, and governe their affections by reaſon; and it commonly comes to paſſe

as

as another, as it were an Oracle, ſaid:

This man is ſatisfied with peace: that delights in Wars: every one followeth the ſeeds of his own nature.

Therefore it is not altogether abſurdly ſpoken, that Fortune depends on the manners of men; for they which are modeſt, officious, ſtrenuous, cautious and careful, for the moſt part attain to their deſires: on the contrary, the faithleſs, ſluggiſh, proud, and wicked, are in contempt and hatred. Therefore Fortune doth in ſome part depend on manners.

D. *Why do you add, in ſome part?*

A. Becauſe experience teacheth, that ſometimes the ſlothful and ignorant are more happy, then the good and diligent men. Which ſentence *Manilius* excellently diſputeth, thus:

Arts are caſt down, the uſe of reaſon overcome: care hurteth; to ceaſe helpeth: delay oftentimes gives the cauſes of evils: meat hurts; and *poyſon ſpares.* The virtuous are unhappy, the noxious happy: evil Counſel is precious, wiſdome deceiveth; Neither doth Fortune approve of, nor follow deſerving cauſes.

cauſes : But wandering is carryed through all without *difference. Certainly* there is ſomthing elſe, that rules and *governes us*, and leadeth mortal *things into proper Laws*, and attributeth their *years* and courſe of Fortune to ſpring from *themſelves*.

Which thing without doubt is done by a certain Divine Counſel, of which here is no place to diſpute; and a great part of Aſtrology is uſed in the predictions of ſudden events; for which almoſt they are only required. For who only careth for a ſound minde in a ſound body? which if they be not alone, yet they are true and great goods: But how much riches, honors, authority, power, favours, long life, victory, happy wedlock, proſperous Children, nobility, pleaſures, and many other things of that kind, more often happen to fools and wicked men, then to the good and wiſe? So that nature her ſelf ſeems to argue the errors and vanity of men, and to demonſtrate, as it were with a finger, that thoſe things are not truly good, which the vulgar do ſo much admire and ſeek after. Otherwiſe thoſe things do not come to them alone,

alone, which the Divine and humane Laws tread under foot.

D. *What is to be Judged of corporal things?*

A. Nature is of far greater force and power to produce length or ſhortneſs of life, form, health, or ſtrength, then diligence and Art; but nevertheleſs, being ruled by wholeſome reaſon, temperance and labour do much help: luxury and ſloth do much afflict the body; for he is otherwiſe in his minde and body, that drinketh Vinegar or eateth Onions, then he which eateth Partridges, or drinks ſweet Wine; otherwiſe he which giveth himſelf to gluttony and drunkenneſs, then he that lives ſoberly: Otherwiſe he who is ſhut up in an obſcure ſtinking Jayle, then he who ſpends his time in ſome pure Air and pleaſant place. Now how much doſt thou think is referred to the form, age, health, and affection of the Parents thou art borne of?

The ſtrong are created of the good and ſtrong: there is the Vigour of the Fathers in the Oxen and Horſes; neither do the fierce Eagles generate the weak doves.

Scythia and *Germany*, bring forth one kind of bodyes and minds, *Lybia* and *India* others; neither is the whole Heaven to be looked into, only but thoſe things which are before our Eyes, are to be conſidered, and the neereſt cauſes are to be conjoyned and conſidered together with the moſt remote; leſt that while thou art intentively ſtaring upon the Stars, thou fall backward into the ditch and be laugh'd at, as old *Thales* was. They do raſhly, who reject efficient cauſes, and cleave only to ſordid matter: Neither are they throughly wiſe, who adhere onely to the Stars, and plainly contemne more inferiour things. Neither truly is it a little to be regarded, or of ſmall conſequence, what affection the Mother beareth to the Child in her Womb; with what milk the infant is

nouriſhed, whoſe tender body is greatly afflicted. Which thing that I may demonſtrate as with a finger, *Sebaſtianus Caſtalio*, a very learned man, brought to me the nativity of a Child of his, that dyed in his infancy, which had all the Aphetick places of his Geneſis ſound; which when I admired, he related to me that the Child was the health and affection of both him and his Mother; wherefore adverſe Fortune took him away in his infancy.

D. *What profit therefore can he expect from Aſtrology, that hath not the knowledge of his aſcendant?*

A. This more evidently appears by the declarations of all the precepts of Aſtrology: but in the mean time, theſe which follow are to be obſerved.

1. It is diligently to be inquired, what Arts the man is fit or capable to learn, to what affections he is given, whether good or evil; in what Actions he hath proſperous or unhappy Fortune: For whatſoever is inſtituted *Invita Minerva*, ſeldome comes to proſperous ſucceſſe. This therefore is the office of Parents; who are evil Counſellours unto their Child, and to them-

themſelves, and to the Commonwealth, if they compel him to ſtudy the Laws or Divinity, whoſe Nature leads him to war. It little profited the Father of *Ovidius*, when his Son was altogether addicted to Poetry, inſomuch that whatſoever he ſpoke or indeavoured to ſpeak, was a Verſe, to make him a Lawyer. Yet I deny not, but the evil inclinations of the mind may be reſiſted by diligence: if the body is more propenſe to ſome Diſeaſes, in time care may be taken to take away the ſeeds thereof: For what is the uſe of Phyſick, if they joyn not Aſtrology with their Art? thereby they will gain praiſe and ſucceſs.

That kind of life is to be imbraced, as the cuſtome of man requires, and the Stars lead him to; and the contrary to be avoided as much as may be.

D. *What think you of the ſaying of* Picus, *who commandeth the ſame common and civil prudence to be Judged by the propenſions of the mind, the temperature of the body, and the ſucceſs of things?*

A. I praiſe him, and obey him: nevertheleſs Aſtrology is not to be accompted uſeleſs.

D. *I confeſs the Aſtrologers are only to be accompted Wiſe-men, if they perform thoſe things they profeſs; that is, if they rightly judge of things to come.*

A. And I accompt them moſt like unto God: but if they give true conjectures, then why do you reject them?

D. *I do not reject them, for I remember what thou lately ſpokeſt of humane wit, and the vanity of all things.*

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things to come thereby?

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any one do, he is either arrogant or ignorant, given only to covetouſneſs, not caring for the virtue of thoſe Divine Oracles.

D. *But on the contrary, it may make ſome to ſleep in ſecure and arrogant hope; others, indeavour unlawful things; and bring to others ſloath, fear, and deſpair.*

A. There are likewise such: for they without Astrology abuse all the good things of Fortune and Nature, counting it alwayes best for them, to neither do nor know any thing; but he which truly asketh Counsel of the Astrologers, ought not only to hearken to his prediction, but his Counsel.

D. *And what doth the Astrologer Counsel?*

A. He doth not affirm his good or ill predictions, but only pronounce ; neither doth he Counsel any else, but only perswades.

ere is neither good nor bad to an, but what comes from the Di providence; therefore they are to born with a contented mind.

3. That with piety, prudence, and diligence, good things may be increased and evil ones abated: and this is the chief fruit of predictions: neither do we affirm an inevitable necessity of all events; but we Judge of the events of all things, according to the strength of the significators.

D. *From whence is that discerned?*

A. That is to be understood by the knowledge of the Art it self: if there be

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A. I think thou art not ignorant of the excellency and uſe of Aſtrology: and he that gives the wound to Aſtrology, it is the ſame as the Spear of *Achilles*, that did both hurt and heal *Tlephus*.

D. *But can there be any knowledge of things to come thereby?*

A. There may; who can deny it? If any one do, he is either arrogant or ignorant, given only to covetouſneſs, not caring for the virtue of thoſe Divine Oracles.

D. *But on the contrary, it may make ſome to ſleep in ſecure and arrogant hope; others, indeavour unlawful things; and bring to others ſloath, fear, and deſpair.*

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ſtrong and good ſignifications concurring together, and evill ones abſent, the event thereof will be good; though he that ſignifies it ſleeps: on the contrary, if there be the power of malevolent beams, induſtry may a little help in the bewaring thereof; neither is there any better remedy then patience, which is the half cure of evills: if evil Teſtimonies be joyned with the good, then tis to be conſidered which are the moſt, and which are the ſtrongeſt, the good or the bad; for for the moſt part the ſtrongeſt obtain the victory, unleſs they are reſiſted by the induſtry of man.

If good and bad ſignifications be equally balanced and poſited together, there be ſome then that will give no judgement; and that is moſt ſafe, eſpecially in queſtions.

Let alwayes to be thought, that Aſtrological predictions are not Divine Oracles, but the conjectures of a ſage and learned wit, which may ſometimes be fruſtrated, ſuch is the condition of our Mortality, and of Earthly things: for who in ſo much darkneſs, may not ſometimes ſtumble? who will not ſometime err in ſuch an intricate labyrinth.

D. *Unfold to me this labyrinth.*

A. I will. The motions of the ☉ ☿ and ♂, not being well known, as I ſaid before, may cauſe ſome Errour; the beginnings of Kingdomes and Cities, the Birth of an infant being uncertain, and the adulteries of Women breed many errors.

The Univerſal conſtitution of the Stars, which they vulgarly call influences, as troubles of Religion, War, Famine, Peſtilence, Shipwrack, have more power then particular Nativities.

Neither can any man be free from publick evills; although he may be fortunate enough of himſelf: we are made fortunate or unfortunate with the Common-wealth for the moſt part. After you have attained to as much knowledge of Aſtrology as can poſſible be contingent to man, after you have expended great diligence, and conferred all things among themſelves, you can but confeſs it to be nothing but conjectural events, which ſometimes are proved to come to paſſe, and ſometimes alſo may be fruſtrated.

D. *If it be ſo, of what worth is it to give ſo great ſtudy to it?*

A. There is nothing more excellent, then the con-

contemplation of the celestial motions and effects, nor the knowledge of no art whatsoever that bringeth more fruit: and therefore *Socrates* said excellently well, that a moderate conjecture of great things, may give excellent knowledge and wisdome, Delectation of the mind, and general good; and therefore when thou perceivest and tastest the first sweetness of Astrology, thou wilt scarce contain thy self, but proceed farther to find out the more abstruse parts thereof.

D. *What therefore are the most general parts of Astrology?*

A. The Horoscope, or a scheam of Heaven constituted by an Ephemeris, and to seek out by the Books of Astrology, what the Planets in every sign, place and aspect do signify.

D. *What Books of Astrology are extant?*

A. Very many, whereof *Ptolomy* is chief, *Sconcrus* well approved, the Epitomy of *Alcabitius* not bad, *Pontanus* learned and Eloquent, with many others, which do declare the powers and effects of the Stars.

D. *There is nothing to me more desirous, then an Astrological Discipline: but only I fear the Scandal thereof: for many there be, who will reward evill for good.*

A. There are indeed many ignorant people, and rustical Clowns, and mis-interpreting calumniating Theologians, whose calumnies and reproaches it is hard to avoid; and a fools Disease tis hard to cure: yet doubt not of the approbation of the sage and wise, and rest assured that

Learning shall live, and virtue still shall shine,
When folly dyes, and ignorance doth pine.

Ita dixit Φιλομαθής.

FINIS.